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PEACE

WITH GOD.

E. BURBIDGE, M. A.





PEACE WITH GOD:

A MANUAL FOR THE SICK.

BY

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"The Kingdom of Heaven—What is it?" &c.*

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FOR THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

PREFACE.

WE are all subject to sickness, and we all need to prepare for our departure.

What we want is to gain such "Peace with God" as will give us confidence to meet the unknown future. And this Peace is within our reach, because our Saviour Jesus Christ came to make Peace for us. And He left His Peace as His legacy with His Church.

Now Sickness comes as a great opportunity for gaining definite teaching about our Lord's work, because of the enforced leisure which it brings to people, whose lives are generally too fully occupied with the affairs of this world for them to find time for careful study of holy things. And experience proves that at no time is the value of such teaching more apparent than in sickness, because it is found to be the true

antidote to religious depression, as well as to spiritual pride and undue assurance.

By the old paths of Repentance and Faith the Saints of every age have found this Peace. And we may follow them if we set ourselves, by God's help, to make our Repentance real, and to gain that simple Faith which rests on the Words of God as being literally and exactly true.

We cannot do these things by ourselves. But God works if we work. God gives grace if we seek it. Wherefore S. Paul says, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

May God bless the words of this little book to all those who are seeking Peace with Him ; and help them to avoid the self-deception which cries "Peace, peace," when there is no peace ; and lead them to that true Peace "which passeth all understanding."

CONTENTS.

CHAP.	PAGE
I. THE USE OF SICKNESS	7
II. OUR PEACE	21
III. THE CHRISTIAN'S HOPE	32
IV. THE MEANS OF GRACE	43
V. REPENTANCE	59
Sect. 1. <i>The need of Repentance</i>	59
„ 2. <i>Self-Examination</i>	62
„ 3. <i>Sorrow for Sin</i>	63
„ 4. <i>Confession of Sin</i>	65
„ 5. <i>The Forsaking of Sin</i>	69
VI. FAITH	76
Sect. 1. <i>Faith in God the Father</i>	78
„ 2. <i>Faith in Jesus Christ</i>	83
„ 3. <i>Faith in the Holy Ghost</i>	89
VII. PEACE THE GIFT OF GOD	96
VIII. RECOVERY	106
IX. THOUGHTS ABOUT DEATH	116
X. SHORT DEVOTIONS FOR THE DYING	132

APPENDIX—

1. <i>Forms of Self-Examination</i>	141
2. <i>Notes for Mourners</i>	149

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it. (*From the Visitation of the Sick.*)

For Jesus said, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." (S. LUKE x. 5, 6.)

"Peace I leave with you, My Peace I give unto you." (S. JOHN xiv. 27.)

"The Peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (PHIL iv. 7.)

CHAPTER I.

THE USE OF SICKNESS.

"Whom the Lord loveth He chasteneth." HEB. xii. 6.

SICKNESS is in some way the result of sin. It is an evil, brought into the world through the Fall of man, and not properly belonging to the nature of man as he was created. And so, when our Blessed Lord came, He spent His days on earth chiefly in "healing all manner of sickness and disease amongst the people," being moved with compassion at the sight of suffering.

Yet God is the supreme Ruler of all things. Without Him not a sparrow falleth on the ground. And sickness can only happen to any one of us by His permission.

Therefore, we may well ask, If sickness is an evil why does God permit it to come to us?

The heathen have generally looked upon God as cruel and loving to punish and inflict pain. But the Bible reveals God only as the Author of good. For instance, S. James says that from Him cometh "every good gift and every perfect gift," and that His goodness never varies or

changes into something else, because with Him "is no variableness, neither shadow of turning." And S. John simply describes Him thus, "God is love."

Therefore we are sure that sickness is permitted to come only because it is good for us. We believe that God is thus visiting us in love to work out His good purpose concerning us.

"Whom the Lord loveth He chasteneth." What comfort there is for the sufferer in these words! For if we accept them, sickness becomes to us only a fresh proof of God's love.

But now comes the question, what is the special use of this sickness to me?

No doubt the purpose of sickness varies according to circumstances. To the man who is going headlong to ruin, sickness or an accident comes mercifully to stop him, and, if he will, to turn him. To another who has been thinking only of living in this world, it comes to remind him of another world. Or it comes just to correct in us what is amiss and displeasing to God, or to try our faith, about which S. James says, "My brethren, count it all joy when ye fall into divers temptations (that is, trials); knowing this

that the trying of your faith worketh patience, that ye may be perfect."

Others are earnestly striving to serve God. And to them sickness comes as a season of special value, because it brings them opportunity for more thorough devotion of self to God, either in patient waiting and enduring, or in active works of thoughtfulness for others.

But there is one great use of sickness which really includes all these various purposes, and it is this—sickness brings us nearer to God. In health when all goes well we very easily forget God ; but in sickness the thoughts turn naturally to Him. The man who has almost forgotten how to pray, will in serious sickness turn at once to God for help, and so be led to the Saviour of sinners. And he who has always looked to God for help will then find by experience how very near He is ; and so learn still more to trust Him, who is "a very present help in time of trouble."

Therefore, whatever may be the particular reason for your sickness, "know you certainly that it is God's visitation ;" a fresh sign of His love ; God's call to draw you nearer to Himself, and so prepare you for the life to come.

Prayer that Sickness may be a Blessing¹.

ALMIGHTY and most merciful Father, who rulest all things both in heaven and earth; bless I pray Thee this sickness to me that it may be profitable to my soul's health. Help me firmly to believe Thy word, "Whom the Lord loveth He correcteth;" and draw me hereby closer to Thyself that I may henceforward trust and love Thee better. And of Thy mercy grant me such gifts of Thy Holy Spirit that I may gain Peace with Thee, and be made ready to meet Thee when Thou shalt call me hence; through the merits and mediation of Thy dear Son our Saviour Jesus Christ. Amen.

Or,

Almighty, everliving God, Maker of mankind, who dost correct those whom Thou dost love, and chastise every one whom Thou dost receive; I beseech Thee to have mercy upon me Thy servant visited with Thine hand, and to grant that I may

¹ Many of the following Prayers and Readings are taken from "THE PARISH PRIEST'S BOOK of Offices and Instructions for the Sick;" by the same Author, published by Messrs. Bell and Sons. The reader will find that the Prayers are in every case followed by one or more Collects. It is hoped that these introductory Prayers will help to supply the mind with suitable thoughts of Prayer; though many persons may prefer to express such thoughts through the more compressed, as well as more familiar words of the accompanying Collect.

take my sickness patiently, and recover my bodily health, (if it be Thy gracious will;) and whensoever my soul shall depart from the body, it may be without spot presented unto Thee; through Jesus Christ our Lord. Amen.

(Collect for the Communion of the Sick.)

For a Blessing on Remedies.

O LORD Jesu Christ, who, in the days of Thy ministry here on earth, didst heal all manner of sickness and disease amongst Thy people; Give I pray Thee wisdom and skill and patience to those who are nursing me, and bless the means which they are using for the healing of Thy servant; that, if it be Thy Will, I may be raised from the bed of sickness to worship Thee again in the courts of Thy House on earth; who with the Father and the Holy Ghost livest and reignest, one God, world without end. Amen.

In Great Pain.

ALMIGHTY Father, who didst give Thy dear Son Jesus Christ to suffer and die for us; Grant me grace to follow in His steps with patience, that I may be made like Him through suffering, and, after this painful life is ended, I may be admitted to enter with Him into His glory; through Thy mercy, O our Father, and for the merits of the same Thy Son our Saviour Jesus Christ. Amen.

For Resignation.

O LORD Jesu Christ, who didst cheerfully resign Thyself unto Thy Father's Will, saying, Not My will, but Thine be done; Look with mercy upon me in my sickness, and help me to bear submissively whatever may be laid upon me; strengthen me according to my need; increase my faith and brighten my hope; that in all my sufferings I may be able to look up to Thee and trust myself in patient resignation to Thy love, to do with me as Thou knowest to be best; who with the Father and the Holy Ghost, livest and reignest for ever and ever. Amen.

Before an Operation.

ALMIGHTY and most merciful Father, our only help in time of need; look with mercy upon me in my hour of weakness, and bless the operation I am about to undergo; give skill to him who shall perform it, and if it be Thy Will grant that it may be successful to my relief and cure. Strengthen me, O Lord, I pray Thee to bear all that may be laid upon me; take from me all fear, and enable me to rest with perfect confidence upon Thy mercy and loving care; and may Thy Holy Spirit bring me patience and comfort under all my suffering; for the sake of Jesus Christ our Lord. Amen.

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls;

that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

(Collect for Second Sunday in Lent.)

O God, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal; Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

(Collect for Fourth Sunday after Trinity.)

PSALM CXXXIX. *Domine, probasti.*

O LORD, Thou hast searched me out, and known me :
Thou knowest my down-sitting, and mine up-rising ;
Thou understandest my thoughts long before.

Thou art about my path, and about my bed : and
spiest out all my ways.

For lo, there is not a word in my tongue : but Thou,
O Lord, knowest it altogether.

Thou hast fashioned me behind and before : and laid
Thine hand upon me.

Such knowledge is too wonderful and excellent for
me : I cannot attain unto it.

Whither shall I go then from Thy Spirit : or whither
shall I go then from Thy presence ?

If I climb up into heaven, Thou art there : if I go
down to hell, Thou art there also.

If I take the wings of the morning : and remain in the uttermost parts of the sea ;

Even there also shall Thy hand lead me : and Thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

For my reins are Thine : Thou hast covered me in my mother's womb.

I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written :

Which day by day were fashioned : when as yet there was none of them.

How dear are Thy counsels unto me, O God : O how great is the sum of them !

If I tell them, they are more in number than the sand : when I wake up I am present with Thee.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

TEXTS TO THINK ABOUT¹.**1. "Thou God seest me." (GEN. xvi. 13.)****HEBREWS XII. 5-12.**

YE have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: never-

¹ On using this book for the first time, it will be best for you to give attention to only one of these texts, with its accompanying reading. Afterwards in cases of prolonged illness they may be used in such a way as to form a daily course of Devotions. Choose the text which seems to suit you best; think about it; then read the Psalm and the Lesson; and lastly, go back to the text; fix it in your memory, and let it come into your mind again and again during the day.

theless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees.

2. For one who has been self-confident.—"In my prosperity I said, I shall never be removed; Thou, Lord, of Thy goodness hast made my hill so strong." (PSALM xxx. 6.)

2 SAMUEL XII. 1-13.

AND the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. . . . And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

3. *For one who has sinned deeply.*—"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." (ROM. vi. 23.)

S. LUKE XV. 11-24.

AND He said, A certain man had two sons : and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat : and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and

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let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found.

Blessing through Sickness.

THINE arm, O Lord, in days of old
Was strong to heal and save ;
It triumphed o'er disease and death,
O'er darkness and the grave.

To Thee they went, the blind, the dumb,
The palsied and the lame,
The leper with his tainted life,
The sick with fevered frame.

Though love and might no longer heal
By touch, or word, or look,
Though they who do Thy work must read
Thy laws in Nature's book ;

Yet come to heal the sick man's soul,
Come, cleanse the leprous taint ;
Give joy and peace where all is strife,
And strength where all is faint.

Be Thou our great Deliverer still,
Thou Lord of life and death ;
Restore and quicken, soothe and bless,
With Thine almighty Breath.

To hands that work and eyes that see
Give wisdom's heavenly lore,
That whole and sick, and weak and strong,
May praise Thee evermore.

In Pain.

TAKE up thy cross, the Saviour said,
If thou wouldst My disciple be ;
Deny thyself, the world forsake,
And humbly follow after Me.

Take up thy cross ; let not its weight
Fill thy weak spirit with alarm ;
His strength shall bear thy spirit up,
And brace thy heart, and nerve thine arm.

Take up thy cross, nor heed the shame ;
Nor let thy foolish pride rebel :
Thy Lord for thee the Cross endured,
To save thy soul from death and hell.

Take up thy cross, then, in His strength,
And calmly every danger brave ;
'Twill guide thee to a better home,
And lead to victory o'er the grave.

Take up thy cross, and follow Christ,
Nor think till death to lay it down ;
For only he who bears the cross
May hope to wear the glorious crown.

For a sick Child.

O HOW soft that bed must be,
Made in sickness, Lord, by Thee !
And that rest, how calm, how sweet,
Where Jesus and the sufferer meet.

It was the Good Physician now
Soothed my cheek and chafed my brow;
Whispering, as He raised my head,
"It is I, be not afraid."

God of Glory, God of Grace,
Hear from Heaven, Thy dwelling-place;
Hear in mercy and forgive,
Bid Thy child believe and live.

Bless me, and I shall be blest;
Soothe me, and I shall have rest;
Fix my heart, my hopes above,
Love me, Lord, for Thou art Love.

CHAPTER II.

OUR PEACE.

"God was in Christ reconciling the world unto Himself."

2 COR. v. 19.

WE often hear of sin ; and we often speak of the Lord Jesus Christ as our Saviour. But it does not necessarily follow that we understand the miseries caused by sin ; or that we realize our need of Him who came to save us. And, if we would benefit by sickness, we must first make sure that we have gained some idea of the love of God in undoing the work of sin, and thus "reconciling the world unto Himself."

Our Blessed Lord, with almost His last breath upon the Cross, cried out "It is finished." He had not only lived the life of example, and proclaimed the good news of the Kingdom of God, but He had finished the work which He came to do. He had offered Himself as the "Lamb of God which taketh away the sin of the

world"—as "the full, perfect and sufficient Sacrifice for the sins of the whole world."

But do we understand the meaning of this Sacrifice, and why it was necessary, and what it has effected?

Perhaps we sometimes wonder why the Old Testament records so many directions of the Law of Moses about Sacrifice, with all its laborious ordinances and multitude of ceremonies.

But we shall wonder no more when we have gained the idea that these things were intended to teach mankind the results of sin.

The fall of Adam and Eve proved at once the sad results of sin, in that it caused them to be driven out of Paradise. On the one hand they felt the result in themselves, and tried to hide themselves for shame; and, on the other hand, they found that their position was changed with respect to God, and that they could no longer be allowed to enjoy the near Presence of God, because their sin separated them from Him. And the Law of Moses worked out these truths more clearly, teaching *first* the pollution brought upon the sinner himself, and *secondly* the need of atonement that he might be reconciled unto God.

But the Law of Moses could do little more than teach these things. It could not really provide a remedy for sin. "It is not possible that the blood of bulls and goats should take away sin." The Law could neither make the sinner himself righteous ; nor reconcile man unto God. It could only teach man his need. On the other hand, our Blessed Lord came to do what the Law had pointed out as necessary for the reconciliation of man with God. And when we understand this, the meaning of the Sacrifice upon the Cross becomes clear. We see why it was necessary. We see what it has effected.

When we think that one single act of sin was sufficient to separate Adam and Eve from God, we may gain some faint idea of the greatness of the barrier between God and man, which had been formed by the countless sins of the nations who by degrees had lost the knowledge of God, and had become "enemies unto God through wicked works."

See then the work of Christ our Saviour. He came to break down this barrier—this "middle wall of partition"—and so to bring us to God. "God was in Christ reconciling the world unto Himself." And when the cry went up "It is

finished," the work of reconciliation was effected. The Atonement was made. There was Peace in place of enmity. The separation between God and man was healed. "For He is our Peace." He "made Peace by the Blood of His Cross." "And now in Christ Jesus we who sometimes were far off are made nigh by the Blood of Christ."

It follows that the knowledge of the love of God in Christ is the foundation, on which all Christian learning must be based.

We want peace with God. But *we* cannot make Peace. The very Law of God respecting sacrifices could not bring Peace. It could only point out what was wanted. All means that man could use were proved to be vain. Then the Son of God Himself said, "Lo, I come, to do Thy Will, O God." And He has made Peace. He, Who is "the Prince of Peace" thus describes His own work, "Peace I leave with you, My Peace I give unto you." "The chastisement of our Peace was upon Him, and with His stripes we are healed."

Henceforth Peace with God is within reach of every one. Sinners though we be and rebellious against God through transgression of His com-

mands, One has made Peace for us. The atonement which man could not make for himself has been made for him. The penalty has been paid for all—even for all the sins of the whole world. And the good news is published for every one, “God so loved the world that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life.”

Prayer for Peace.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind; through Jesus Christ our Lord. Amen. (*Collect for Twenty-first Sunday after Trinity.*)

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech Thee, that, having this hope, we may purify ourselves, even as He is pure; that, when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom; where with Thee, O Father, and Thee, O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen.

(*Collect for Sixth Sunday after Epiphany.*)

PSALM XXV. *Ad te, Domine, levavi.*

UNTO Thee, O Lord, will I lift up my soul ; my God,
I have put my trust in Thee : O let me not be con-
founded, neither let mine enemies triumph over me.

For all they that hope in Thee shall not be ashamed :
but such as transgress without a cause shall be put to
confusion.

Shew me Thy ways, O Lord : and teach me Thy
paths.

Lead me forth in Thy truth,* and learn me : for Thou
art the God of my salvation ; in Thee hath been my
hope all the day long.

Call to remembrance, O Lord, Thy tender mercies :
and Thy loving-kindnesses, which have been ever of old.

O remember not the sins and offences of my youth :
but according to Thy mercy think Thou upon me, O
Lord, for Thy goodness.

Gracious and righteous is the Lord : therefore will He
teach sinners in the way.

Them that are meek shall He guide in judgement :
and such as are gentle, them shall He learn His way.

All the paths of the Lord are mercy and truth : unto
such as keep His covenant, and His testimonies.

For Thy Name's sake, O Lord : be merciful unto my
sin, for it is great.

What man is he, that feareth the Lord : him shall He
teach in the way that He shall choose.

His soul shall dwell at ease : and his seed shall inherit
the land.

The secret of the Lord is among them that fear Him :
and He will shew them His covenant.

Mine eyes are ever looking unto the Lord : for He
shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me : for I am desolate, and in misery.

The sorrows of my heart are enlarged : O bring Thou me out of my troubles.

Look upon my adversity and misery : and forgive me all my sin.

O keep my soul, and deliver me : let me not be confounded, for I have put my trust in Thee.

TEXTS TO THINK ABOUT.

1. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (S. John iii. 16.)

2 COR. V. 14 to VI. 2.

THE love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature : old things are passed away ; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in

Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him. We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. For He saith, "I have heard thee in a time accepted, and in the day of salvation have I succoured thee:" behold, now is the accepted time; behold, now is the day of salvation.

2. "Now in Christ Jesus ye who sometimes were far off are made nigh by the Blood of Christ. For He is our Peace." (Ephes. ii. 13, 14.)

S. JOHN XIV.

LET not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. . . . If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and

I will love him, and will manifest Myself to him. Judas saith unto him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

The Lamb of God.

BEHOLD the Lamb of God!
O Thou for sinners slain,
Let it not be in vain
That Thou hast died:
Thee for my Saviour let me take,
My only refuge let me make
Thy piercèd Side.

Behold the Lamb of God!
Into the sacred flood
Of Thy most precious Blood
My soul I cast:
Wash me and make me clean within,
And keep me pure from every sin,
Till life be past.

Behold the Lamb of God!
All hail, Incarnate Word,
Thou everlasting Lord,
Saviour most Blest;
Fill us with love that never faints,
Grant us with all Thy blessèd Saints
Eternal rest.

Behold the Lamb of God!
Worthy is He alone
To sit upon the Throne
Of God above;
One with the Ancient of all days,
One with the Comforter in praise,
All Light and Love.

Hymns Ancient and Modern.

Peace through the Blood of the Cross.

O PERFECT life of love!
All, all is finished now:
All that He left His Throne above
To do for us below.
No work is left undone
Of all the Father willed;
His toil, His sorrows, one by one,
The Scripture have fulfilled.
No pain that we can share
But He has felt its smart;
All forms of human grief and care
Have pierced that tender Heart.

And on His thorn-crowned Head,
And on His sinless Soul,
Our sins in all their guilt were laid,
That He might make us whole.

In perfect love He dies:
For me He dies, for me:
O all-atoning Sacrifice,
I cling by faith to Thee.

In every time of need,
Before the judgment-throne,
Thy work, O Lamb of God, I'll plead,
Thy merits, not my own.

Yet work, O Lord, in me
As Thou for me hast wrought;
And let my love the answer be
To grace Thy love has brought.

Hymns Ancient and Modern.

CHAPTER III.

THE CHRISTIAN'S HOPE.

"In My Father's House are many mansions. I go to prepare a place for you." S. JOHN xiv. 2.

THE Christian's Hope—What is it? It is that he may gain Eternal Life.

For our Saviour Jesus Christ came to open unto us again the gate of Everlasting Life, which sin had closed. He declared that He is Himself the Way, and the Door. And He told of the many mansions of the Father's House, where He has gone to prepare for His own. For, "as many as received Him to them gave He power to become the Sons of God." "And if sons then heirs; heirs of God, and joint heirs with Christ."

God's part in the salvation of the world has been perfected. The Son of God came to be our Saviour; and He has made Peace for us by the Blood of His Cross. And now what is there to hinder the whole race of man from sharing in this great salvation?

When a nation has rebelled against its lord, and battles have been fought, and terms arranged, and peace proclaimed and a free pardon offered to all who will submit, it does not follow that all will avail themselves of the offer. Some may submit at once, some after a little while ; but others may still hold out, and refuse to acknowledge the king, and strive to bring back to their side those who had returned to their allegiance. Can there be peace or pardon for these ?

Our position towards God is a similar one. Peace has been proclaimed, pardon has been offered—A free pardon to every soul who will accept the Son of God as his Saviour and King. Many have accepted the offer. One by one they are brought in and enrolled as true and faithful subjects of their King. But some have drawn back, and all are being continually tempted to set themselves against God. For every sin wilfully committed is an act of rebellion.

Consequently although God's part in the salvation of the world has been perfected, it does not follow that every man will share in this great salvation. Because man's part must also be

carried out. Salvation has been won for all the world ; but every man in particular must accept it for himself in order to enjoy a share of God's free gift. And whilst the hope of Eternal Life is equally open to all without distinction of race or age, every one must strive for it, if he would have it.

For our Blessed Lord described very clearly the character of those who will be admitted into His eternal and glorious Kingdom. And these will not be all to whom the offer of His great salvation has been made. But only those who have accepted it in such simple faith, that they have lived as the loving sons and daughters of their Heavenly Father, and as the faithful servants of their Lord who bought them with His Blood. These will be welcomed as God's children. These will hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." (S. Matt. xxv. 21, 34.)

And the question for every one to ask is this—Am I fulfilling these conditions? Have I accepted the offer of salvation through Jesus Christ in simple faith? Am I living as God's child, and as a faithful servant of the Lord?

Or is it doubtful whether you have really

entered into His service at all? Our Lord speaks of two roads, the broad and easy road that leadeth to destruction ; and the narrow way that leadeth unto life. And only they, who have entered upon this narrow way, are serving Christ.

Now in this sickness God through His providence is putting these solemn questions to your soul,—Have I been living for God? Am I on the road to Heaven?

We never know how sickness may end. Every sickness should remind us how frail and uncertain our life is. This sickness may be your last.

Suppose that it is God's Will that you should recover your health and strength again. Would you wish, after thinking of these great questions, to think of them no more, and to be careless about serving God and reaching heaven?

But suppose it is God's Will that you should not recover. Of what infinite importance are these great questions now! The time for the work and journey of life is almost spent. What road have you taken? What Master have you served?

The Lord's good purpose for His people is that they may enter the home prepared for them

in Heaven. But we may make His good purpose concerning us to be in vain—which God forbid ! Or we may by God's grace make this life the entrance to a life of endless joy and glory—unto which of His mercy may He bring us !

And if you have hitherto taken the wrong road, this good purpose of God's love for you is calling to you yet again, "Turn ye, turn ye from your evil ways ; for why will ye die ?" And though it may be with you even the eleventh hour, His grace may yet prevail ; and there may be Peace for you, and Life Eternal, if only you will diligently seek them.

Prayer for Heavenly Desires.

O LOVING Saviour, who hast gone to prepare a place for us above ; Lift up my heart to long for Heaven. Let not earthly riches and pleasures satisfy me. Let not the work and cares of this life make me forgetful of the life to come.

Thou who hast called me unto Thy Kingdom of grace, help me to be Thy faithful servant.

Thou who hast made me a child of God, teach me to love Thee truly.

So that, living for Thee now, I may be accepted by Thee at the great day, and hear Thy loving welcome, "Come ye blessed of my Father, inherit the

kingdom prepared for you." Grant this, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, for ever and ever. Amen.

O God, who hast prepared for them that love Thee such good things as pass man's understanding; Pour into our hearts such love toward Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

(Collect for Sixth Sunday after Trinity.)

PSALM XV. *Domine, quis habitabit?*

LORD, who shall dwell in Thy tabernacle : or who shall rest upon Thy holy hill?

Even he, that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

He that hath not given his money upon usury : nor taken reward against the innocent.

Whoso doeth these things : shall never fall.

TEXTS TO THINK ABOUT.

1. "We look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. iii. 20.)

1 COR. XV. 35-58.

BUT some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. . . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

See also St. Mark v. 35-42; 1 Thess. iv. 13 to v. 11.

2. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."
(Rev. xxi. 4.)

REVELATION XXI. 22 to XXII. 7.

I SAW no temple therein : for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations. And there shall be no more curse : but the throne of God and of the Lamb shall be in it ; and His servants shall serve Him. And they shall see His face ; and His name shall be in their foreheads. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever.

And he said unto me, These sayings are faithful and true : and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book.

The Home above.

THERE is a blessed home
Beyond this land of woe,
Where trials never come,
Nor tears of sorrow flow ;
Where faith is lost in sight,
And patient hope is crowned,
And everlasting light
Its glory throws around.

There is a land of peace,
Good Angels know it well ;
Glad songs that never cease
Within its portals swell ;
Around its glorious throne
Ten thousand saints adore
Christ, with the Father One,
And Spirit, evermore.

O joy, all joys beyond,
To see the Lamb who died,
And count each sacred wound
In Hands, and Feet, and Side ;
To give to Him the praise
Of every triumph won,
And sing through endless days
The great things He hath done.

Look up, ye saints of God,
Nor fear to tread below
The path your Saviour trod
Of daily toil and woe :
Wait but a little while
In uncomplaining love,
His own most gracious smile
Shall welcome you above.

Future Bliss.

BRIEF life is here our portion ;
Brief sorrow, short-lived care ;
The life that knows no ending,
The tearless life, is there.

O happy retribution ;
Short toil, eternal rest ;
For mortals and for sinners
A mansion with the blest !

There God, our King and portion,
In fulness of His grace,
Shall we behold for ever,
And worship face to face.

There grief is turned to pleasure ;
Such pleasure as below
No human voice can utter,
No human heart can know.

THE CHRISTIAN'S HOPE.

Strive, man, to win that glory ;
Toil, man, to gain that light ;
Send hope before to grasp it
Till hope be lost in sight !

Exult, O dust and ashes ;
The Lord shall be thy part,
His only, His for ever,
Thou shalt be, and thou art.

CHAPTER IV.

THE MEANS OF GRACE.

"Without Me ye can do nothing." S. JOHN xv. 5.

AS soon as a man begins to think of his duty to God, and to strive to live for God and Heaven, he finds that he is surrounded with difficulties, and that he cannot by himself withstand temptation and do right.

God knows our weakness ; and the remedy has been provided ; so that S. Paul does not hesitate to say, "I can do all things, through Christ which strengtheneth me."

It is God's good purpose that the Christian should be strengthened and preserved from the beginning to the end of life, through the right use of certain means which He has ordained. These are commonly called "The Means of Grace." And we shall probably gain the best idea of them by thinking what God thus purposed to do

for every one of us, even though this purpose may have been greatly frustrated in our own case, through the neglect and unbelief of man.

As soon as a child is born, before any impression can be formed within him, it is God's will that he should be brought into covenant with Him by the solemn act of BAPTISM, which was ordained by our Lord for that purpose. And the child, being accepted for Christ's sake as God's child, is said to be "born again." Being born naturally the child of his parents, he is born again God's child. And the seed of eternal life is implanted in him.

When seed is sown, we know that it will not grow unless the ground is prepared for it. And it is God's Will that His seed should be so cared for that it may grow and bear fruit in the child's heart. Therefore a promise is made or implied that the child shall be trained to know God as his Father, his Saviour, his Sanctifier; to renounce evil and fight against it; and to do right. And when a child's heart is trained in this way it becomes, through the indwelling of the Holy Spirit, the good ground in which the Seed of Eternal Life can grow.

In the next place, because of the fact stated

by our Lord when He said "Without Me ye can do nothing," it is God's Will that the Christian child should be taught, without delay, the use of two of the great means of grace—PRAYER and the WORD of GOD—in order that a continual supply of grace and guidance may be gained by him.

As childhood passes into youth, the Christian child is taught to seek for special strength in CONFIRMATION, to prepare him to enter the battle of life. And henceforth he is admitted to HOLY COMMUNION; the food of hungry souls; the strength of weak souls; the refreshment of weary souls; given for our use in every sort of need through life.

Such are the means of grace according to God's loving purpose respecting every man: and we cannot be too thankful if we have been taught to use them rightly.

But everything depends on the use which is made of them. Regarded as bare and formal ceremonies, the means of grace are of little value. But they are life-giving and life-sustaining when we use them as realities, through a living faith in Him who is working by them.

Baptism and Confirmation are ordained for a

special purpose at certain points of the Christian life, and cannot be repeated ¹.

But Prayer, the study of God's Word, and Holy Communion are for constant use through life.

And as sickness is a time of special need, so it may be made a time of special opportunity, through the faithful use of these means.

In prayer we speak to God. Pray then with the simple belief that God is listening, and will certainly answer your prayer.

Read the Bible, with the belief that God will thereby speak to you ; to teach, guide, comfort, strengthen, warn or rebuke. And if you cannot go to hear His Word preached in His House, welcome God's minister at your bedside ; sending for him if he does not come to you. Then make much use of the opportunity. Tell him about your difficulties ; about your sins ; about your past life. Ask him to explain what perplexes you. Do not imagine that he will be

¹ Baptism is one of the two Sacraments ordained by Christ Himself for our salvation (S. Matt. xxviii. 19 ; Acts ii. 37, 38). If, through some misfortune, you have not been baptized, let this sickness be God's call to you to enter His Kingdom through the appointed way. Speak at once to God's minister about it.

offended ; or that he will be shocked at what you tell him ; or that he will grudge the time which is thus well spent. But simply believe that God will direct him how to minister to you according to your need.

Above all seek the Saviour of sinners in Holy Communion. Seek to be made one with Him, according to His words, "He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him ;" that you may be prepared in body and soul for Heaven, as He saith, "Whoso eateth My Flesh and drinketh My Blood, hath Eternal Life ; and I will raise him up at the last day." So you will gain "Peace with God."

If you have not been a communicant before, now is the time for diligent preparation. Understand that this is the greatest of the means of grace, and remember that you want God's help now in a special manner. If you think it is a mere ceremony to be accepted because the clergyman advises it ; or if you think it is a charm which will bring you to Heaven, you will lose the blessing. A means of grace must be used in faith ; and faith has to do with spiritual truths and realities, not with ceremonies and charms.

Prepare then humbly, but trustfully, to receive the greatest blessing that God gives here on earth. Prepare to meet your Saviour, who comes in His great love to bring you pardon for all your sins, and grace according to your need. Holy Communion means union with Jesus Christ. And if we have Him, we have all things.

"This do in remembrance of Me" said our Lord and Saviour Jesus Christ. Come, therefore, filled with the thought—Jesus died for me. Plead His merits before God, as being all sufficient; and therefore sufficient to save *you*. Ask for what you want, with the full assurance that you cannot ask in vain when you are pleading His merits in the way which He appointed. So will the solemn words be fulfilled in you, "The Body and Blood of Christ preserve thy body and soul unto everlasting life."

Three things are required of those who come to the Lord's Supper—Repentance, Faith, Charity. And although Preparation can now be made only as your strength permits, you will find, by God's blessing, that the following chapters will help you in making it thorough and earnest.

Prayer to use the Means of Grace rightly.

ALMIGHTY and everlasting God, who hast mercifully given unto us the means of grace to bring us into covenant with Thee through Jesus Christ, and to strengthen us against the temptations of the world, the flesh, and the devil; Grant me Thy Holy Spirit that I may profitably use them.

Open mine eyes to see Thy love in making me Thy child, and in planting the seed of eternal life within my heart.

Teach me how to pray—giving me faith in the power of prayer; wisdom to know my needs, and words to tell them unto Thee.

Teach me to read Thy Word—giving me faith to receive it, and grace to follow it.

And of Thy great mercy help me to prepare for being drawn nearer unto Thee in Holy Communion; that I may be accepted, all unworthy as I am, and receive forgiveness of all my sins, and be preserved in body and soul unto everlasting life; and this I beg for the sake of Jesus Christ our Lord. Amen.

1. For grace to live as an heir of Heaven.

IYIELD Thee humble thanks, O heavenly Father, that Thou hast vouchsafed to call me to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in me evermore. Give me Thy Holy Spirit, that, having been

born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, I may continue Thy servant, and attain Thy promises; through the same Lord Jesus Christ Thy Son, who liveth and reigneth with Thee, in the unity of the same Holy Spirit, everlastingly. Amen.

(From the Office for Adult Baptism.)

2. *For an abundant blessing on Prayer.*

ALmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

(Collect for Twelfth Sunday after Trinity.)

3. *For a right use of Holy Scripture.*

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.

(Collect for Second Sunday in Advent.)

4. *Prayer of Humble Access to the Lord's Table.*

WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.

(From the Office for Holy Communion.)

PSALM LXXXIV. *Quam dilecta!*

O HOW amiable are Thy dwellings : Thou Lord of hosts !

My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house : they will be always praising Thee.

Blessed is the man whose strength is in Thee : in whose heart are Thy ways.

Who going through the vale of misery use it for a well : and the pools are filled with water.

They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

Behold, O God our defender : and look upon the face of Thine Anointed.

For one day in Thy courts : is better than a thousand.

I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall He withhold from them that live a godly life.

O Lord God of hosts : blessed is the man that putteth his trust in Thee.

TEXTS TO THINK ABOUT.

1. *Holy Baptism.*—"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. iii. 26, 27.)

"And if children, then heirs; heirs of God, and joint heirs with Christ." (Rom. viii. 17.)

I S. JOHN III. 1-3.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see

Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure.

2. *Prayer.*—"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full." (S. John xvi. 23.)

ACTS XII. 1-12.

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and

wist not that it was true which was done by the angel ; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city ; which opened to them of his own accord : and they went out, and passed on through one street ; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark ; where many were gathered together praying.

See also Acts xvi. 19-34.

3. *Holy Scripture.*—"They have Moses and the Prophets ; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." (S. Luke xvi. 29-31.)

ACTS VIII. 26-39.

AND the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went : and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou

what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before His shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

See also Acts xvii. 1-12.

4. *Holy Communion.*—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (S. Matt. xi. 28.)

"Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. iii. 20.)

"Lord, I am not worthy that Thou shouldest come under my roof" (S. Matt. viii. 8.)

S. JOHN VI. 47-57.

VERILY, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

Prayer.

JESU, Life of those who die,
Advocate with God on high,
Hope of Immortality:
Hear us, Holy Jesu.

Thou, before whose great white Throne,
All transgression must be shown ;
Pleading now for us Thine own :
Hear us, Holy Jesu.

We are dying day by day,
Soon from earth we pass away !
Lord of life, to Thee we pray :
Hear us, Holy Jesu.

Wean our hearts from things below,
Make us all Thy love to know,
Guard us from our ghostly foe :
Hear us, Holy Jesu.

In the gloom Thy light provide,
Safely through the valley guide :
Thee we trust, for Thou hast died !
Hear us, Holy Jesu.

When Thy summons we obey,
On the dreadful Judgment Day,
Let not fear our soul dismay :
Hear us, Holy Jesu.

May we see thee on Thy Throne,
As the Saviour we have known
And have followed as our own :
Hear us, Holy Jesu.

May we, then, among the blest,
Who Thy Name on earth confessed
Hear Thee calling us to rest :
Hear us, Holy Jesu.

Holy Communion.

THEE we adore, O unseen Saviour ! Thee,
Who in Thy Feast art pleased with us to be.
Both flesh and spirit at Thy Presence hail,
Yet here Thy Presence we devoutly hail.

Oh, blest Memorial of our dying Lord,
Who living Bread to men doth here afford !
Oh, may our souls for ever feed on Thee,
And Thou, O Christ, for ever precious be !

Fountain of goodness ! Jesu, Lord and God !
Cleanse us, unclean, with Thy most cleansing Blood ;
Increase our faith and love, that we may know
The hope and peace which from Thy Presence flow.

O Christ ! whom now beneath a veil we see,
May what we thirst for soon our portion be ;
To gaze on Thee unveiled, and see Thy Face,
The vision of Thy glory and Thy grace.

CHAPTER V.

REPENTANCE.

"Though your sins be as scarlet, they shall be as white as snow." ISAIAH i. 18.

SECTION I. *The need of Repentance.*

WE have thought of the Christian's hope. But we must now call to mind that we cannot take our sins to Heaven. And "there is no man that liveth and sinneth not." Therefore the call to repent is for all. And as the object of this Book is to help you to gain "Peace with God," in order that you may have a sure and well-grounded hope of Heaven, this chapter is meant to lead you, God helping, so thoroughly to repent, that the above words of the Prophet Isaiah may be literally true of you.

Unless the end is near at hand, not even the greatest saint can speak confidently about his

future salvation¹: because it depends upon his future manner of life, which is unknown. But we may be confident about the *present*—that our sins *are* blotted out and forgiven—that we are in a state of salvation. And this confidence can be gained in ordinary cases only in one way; namely, by true repentance.

Some have been living in sin; and God has been forgotten. To these the call to repentance comes in words like these, “Turn ye, turn ye from your evil way. Why will ye die? Turn ye, and ye shall live.”

Some like King David have let months pass by without thinking of their sin; and need to have the message brought home to them, in such words as these, “Thou art the man.”

Others, the moment they have sinned, are rebuked by the voice of conscience, and earnestly repent and seek forgiveness.

But in every case the first thing necessary is to know our sins.

Repentance may be said to include three things;—sorrow for sin; confession of sin; and

¹ Compare the words of S. Paul, Philippians iii. 12-14, with his words, when his departure was at hand, 2 Timothy iv. 6-8.

forsaking sin. But all these necessarily depend upon the knowledge of sin.

Therefore to gain true "Peace with God," you need to begin with Self-examination. Then, having found out your sins, let the knowledge of them make you truly sorry for them ; and lead you to confess them, and to turn away from them and forsake them.

But yet there is one thing which must go before self-examination. For nothing that we can do will earn forgiveness. Repentance cannot by itself gain pardon. Only the merits of Jesus Christ our Saviour can do away our sins.

Therefore before repentance can avail, there must be some degree of faith in Him, Who is "the propitiation for our sins," "Jesus Christ the righteous." Without faith the knowledge of our sins could lead us only to despair. But let Faith lead you along the road of repentance ; and then, as the page of God's Book of remembrance is opened before you in self-examination, and you see how you have neglected your duty and done wrong, and in deep sorrow you confess the sins you now forsake, the long list will be blotted out with the precious Blood of Christ.

Prayer before Self-Examination.

O MERCIFUL Father who wouldest not the death of a sinner, shed the light of Thy Holy Spirit upon my soul, that I may discover my sins and mourn over all that has defiled me. Teach me to judge myself that I may not be judged and condemned at the last great Day; and grant me so thoroughly to confess my sins to Thee in this life, that through the precious Blood of Christ I may obtain forgiveness now, and at the end be admitted unto the Life Everlasting; through the same Jesus Christ our Lord. Amen.

SECTION II. *Self-Examination.*

Do you know your sins? Have you sought for pardon, not in a merely general sort of way, but for distinct and known acts?

All can see the sins of others. But we are often blind to our own sins; for "the heart is deceitful above all things." Hence the need of careful Self-examination. It is a daily duty; but at a time like this it is more than ever important.

It is well to begin with a clear idea of the object of Self-examination. It is not to be used in order that you may find out how good you

are—that you have not done this or that—or that you are not worse than others. But the object of Self-examination is to help you to find out how you have sinned against God ; in order that you may see yourself as God sees you, and, by judging yourself now, escape the dreadful judgment at the last day.

Many forms of Self-examination have been recommended. Probably there is no better plan than to examine your life by the Ten Commandments, as they are explained in the Church Catechism.

Begin with the thought—My duty towards God, and my duty towards my neighbour—How have I discharged them? Then go carefully through the meaning of each commandment, and examine yourself as with God's eye upon you. See APPENDIX I, page 141.

SECTION III. *Sorrow for Sin.*

The parable of the Pharisee and the publican is the best illustration of the view which we ought to take of ourselves. The man who is justified before God is not the man who is well satisfied with himself and has no burden ; but

the man who feels the burden of his sins, and seeks to lay it down beneath the Cross of Christ.

We need to bear in mind that, in the sight of God, sin consists as much of duties neglected as of offences committed. Therefore the Christian can never be self-satisfied. Because if he has avoided evil in every shape, he has still a boundless field before him of well-doing; and it is quite as necessary that he should believe in God and fear God and love God, as it is that he should abstain from wrong.

Prayer for true Sorrow for Sin.

ALMIGHTY God, who art of purer eyes than to behold iniquity, teach me to know my sinfulness and Thy hatred of sin; and of Thy great mercy grant that I may be filled with a godly sorrow, and so bewail mine offences against Thee, that I may be reconciled to Thee by true repentance; through the merits of Jesus Christ our Lord. Amen.

Almighty and everlasting God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen. (*Collect for Ash Wednesday.*)

SECTION IV. *Confession of Sin.*

In honest self-examination some will find that a grievous sin has troubled or defiled their past life. They are ashamed of it. Yet they cannot gain peace respecting it. It is a burden on their conscience.

What is to be done?

The Prayer Book mentions the remedy. The Service for the Visitation of the Sick directs, "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter." Tell your trouble to God's minister. Ask his advice. Seek his help. He comes to you as GOD'S minister, commissioned by the Lord Himself. If you are truly sorry for your sin in the past, he is commissioned to bring you the message of forgiveness; either in formal words of absolution provided for the purpose, or, more usually, through administering to you the Holy Communion. And you will find the very act of taking counsel with another a great help to you to avoid or conquer the sin for the future; and at the same time advice will be gained in seeking for the grace you need.

If no special burden of sin, which you have been unable to get rid of, rests upon your conscience, then let your confession be expressed at once to God, in such words as follow. Only make it as real as you can, and then your prayer for pardon will be heartfelt and humble.

Confession of Sin.

O GOD, forgive the sins I have committed. Forgive me that I have I do earnestly repent. I am heartily sorry. Have mercy upon me for all my past neglect of Thee and of my duty. Wash me thoroughly from my iniquity, and cleanse me from my sin; for the sake of Jesus Christ our Lord. Amen.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through Christ our Lord. Amen.

(Collect in Communion Service.)

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that Thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved

and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare Thy people, whom Thou hast redeemed; enter not into judgment with Thy servants, who are vile earth, and miserable sinners; but so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through Jesus Christ our Lord. Amen. *(Collect in Commination Service.)*

Perhaps no form of confession and prayer is more generally useful than this Psalm, which was David's Prayer of Penitence:—

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after Thy great goodness: according to the multitude of Thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, Thou requirest truth in the inward parts :
and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be
clean : Thou shalt wash me, and I shall be whiter
than snow.

Thou shalt make me hear of joy and gladness :
that the bones which Thou hast broken may rejoice.

Turn Thy face away from my sins : and put out
all my misdeeds.

Make me a clean heart, O God : and renew a right
spirit within me.

Cast me not away from Thy presence : and take
not Thy holy Spirit from me.

O give me the comfort of Thy help again : and
stablish me with Thy free Spirit.

Then shall I teach Thy ways unto the wicked :
and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou
that art the God of my health : and my tongue shall
sing of Thy righteousness.

Thou shalt open my lips, O Lord : and my mouth
shall shew Thy praise.

For thou desirest no sacrifice, else would I give it
Thee : but Thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit : a broken
and contrite heart, O God, shalt Thou not despise.

O be favourable and gracious unto Sion : build
Thou the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifice of
righteousness, with the burnt-offerings and oblations :

then shall they offer young bullocks upon Thine Altar.

Glory be to the Father and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

SECTION V. *The forsaking of Sin.*

The last part of true repentance is—forsaking sin ; or, in other words, amendment of life. Consequently repentance is not the work of a day, but may rather be described as the work of a lifetime.

If you are truly sorry for the sins you have now confessed, you will determine, God helping, to do them no more.

In some cases, where your sin has involved your neighbour, it will be necessary to make restitution. Neglect not to take steps at once to make known your regrets to the persons you have injured, and to make such recompense or future provision on their behalf as may be right or possible.

In all cases it is well to make some earnest resolution to serve God better for the time to come.

Prayer for Grace to amend.

O GOD, the protector of all that trust in Thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us Thy mercy; that, Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

(Collect for Fourth Sunday after Trinity.)

Grant to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ our Lord. Amen.

(Collect for Ninth Sunday after Trinity.)

PSALM XXXII. *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven : and whose sin is covered.

Blessed is the man unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

For while I held my tongue : my bones consumed away through my daily complaining.

For Thy hand is heavy upon me day and night : and my moisture is like the drouth in summer.

I will acknowledge my sin unto Thee : and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord : and so Thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto Thee, in a time when Thou mayest be found : but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, Thou shalt preserve me from trouble : Thou shalt compass me about with songs of deliverance.

TEXTS TO THINK ABOUT.

1. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 S. John i. 9.)

S. LUKE XVIII. 9-14.

HE spake this parable unto certain which trusted in themselves that they were righteous, and despised others : Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself shall be abased : and he that humbleth himself shall be exalted.

2. *For one who has sinned deeply.*—"Come now and let us reason together, saith the Lord ; though your

sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah i. 18.)

S. LUKE XV. 1-7.

THEN drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

3. *Comfort for the sorrowful.*—"The sacrifice of God is a troubled spirit; a broken and contrite heart, O God, shalt Thou not despise." (Psalm li. 17.)

S. LUKE VII. 36-50.

AND one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at His feet behind him weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them

with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him : for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? Simon answered and said, I suppose that he, to whom he forgave most. And He said unto him, Thou hast rightly judged. And He turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest Me no water for My feet : but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss : but this woman since the time I came in hath not ceased to kiss My feet. My head with oil thou didst not anoint : but this woman hath anointed My feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little. And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also ? And He said to the woman, Thy faith hath saved thee ; go in peace.

4. *The end of true repentance.*—"As ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness." (Rom. vi. 19.)

TITUS II. 11-14.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Faith leading to Repentance.

MY sins have taken such an hold on me,
I am not able to look up to Thee ;
Lord, I repent ; accept my tears and grief :
 But Thou hast taken all my sin away,
 And I in Thee dare now look up and pray ;
 Lord, I believe ; help Thou mine unbelief.

Of nights unhallowed, and of sinful days,
Of careless thoughts and words and works and ways,
Lord, I repent ; accept my tears and grief :
 And in the Life which doth within me live,
 And the Forgiveness which can all forgive,
 Lord, I believe ; help Thou mine unbelief.

Of sins that as a cloud have hid Thy face,
Of Thy care slighted, and Thy grievèd grace,
Lord, I repent ; accept my tears and grief :
 And in the Blood, which doth my pardon plead,
 The Truth and Love, which for me intercede,
 Lord, I believe ; help Thou mine unbelief.

The Cry for Mercy.

OUT of the deep I call
 To Thee, O Lord, to Thee ;
 Before Thy Throne of grace I fall ;
 Be merciful to me.

Out of the deep I cry,
 The woeful deep of sin,
 Of evil done in days gone by,
 Of evil now within.

Out of the deep of fear,
 And dread of coming shame,
 From morning watch till night is near
 I plead the precious Name.

Lord, there is mercy now,
 As ever was, with Thee
 Before Thy throne of grace I bow,
 Be merciful to me.

CHAPTER VI.

FAITH.

"Lord, I believe; help Thou mine unbelief."

S. MARK ix. 24.

WE come now to the true ground of comfort in sickness—our Faith.

We cannot gain Peace with God without true Repentance; but if Repentance be true, step by step with it goes Faith. The two cannot be separated.

It is easy to talk about Faith. But what we want in sickness is,—to *have* Faith. We want that simple trust in God, which brings Peace.

We want to hold the hand of one who feels for us, and will not fail us in our hour of need. We want to stand upon a rock, which no storm can undermine. We want to find a shelter to save us from all assaults of the enemy.

By Faith we grasp that Hand. By Faith we stand upon that Rock. By Faith we hide behind the merits of that Saviour.

And this simple Faith springs from laying

hold of what we know of God, as He has revealed Himself.

Consequently it is very important for the Christian to have a clear idea of this Revelation, which God has given, that he may know what his Faith should cling to.

This Revelation of God is called—"The Christian Faith."

And the power of the soul (which is the first of the three great Graces of the Holy Spirit) by which we grasp and cling to this Revelation of God, is also called—Faith.

And when by Faith a man is able to lay hold of "The Christian Faith," and to rest calmly upon God, thus made known to him, then he may be said in deed and in truth to *have* Faith¹.

All revelation may be summed up in one sentence—"God is Love." And the different forms in which He has shewn His love, are expressed in the different Articles of the Creed.

¹ It should be distinctly understood that many a man, who has had full opportunity of knowing "the Christian Faith," has not Faith; because he does not exert this power of the soul to rest on God thus revealed to him. On the other hand, many a heathen shows a certain kind of faith, though through lack of knowledge he has not faith in the Christian Faith.

SECTION I. *Faith in God the Father.*

Faith tells us that God is our Father—the Father of all the world by creation : but the Father of us Christians, in another and closer way, by adoption—that he loves us as a father loves his children, only infinitely more ; that He is always watching over us and protecting us ; that He sends us everything that happens, or, at least, allows it to happen to us ; and that although some things seem to be great evils, He so orders them all that they are made to be good things to us, unless through our own fault.

And do you not want to have this truth to cling to and to be able to cling to it ?

Then grasp this truth firmly and rest upon it. For it is most clearly revealed. “Ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ.” “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him.” And again, “Every good gift and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variableness
neither shadow of turning."

Prayer for Trust in God the Father.

ALMIGHTY and most merciful Father, from whom cometh down every good and perfect gift, and who hast taught us, by our Saviour Jesus Christ, to take no anxious thoughts about our life, but to trust all to Thy Fatherly care; Give me grace to rest with perfect confidence upon Thy goodness and love; help me to cast away all faithless and murmuring thoughts; strengthen me to believe in Thee as my Father in Heaven, and in all my sufferings here on earth patiently to commit myself into Thy Hands, knowing that Thou wilt never fail Thy children who put their trust in Thee; and this I beg for the sake of Jesus Christ our Lord. Amen.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ our Lord. Amen.

(Collect for Seventh Sunday after Trinity.)

We humbly beseech Thee, O Father, mercifully to look upon our infirmities; and for the glory of Thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence

in Thy mercy, and evermore serve Thee in holiness and pureness of living, to Thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen. *(Litany.)*

PSALM LXXI. *In te, Domine, speravi.*

IN Thee, O Lord, have I put my trust, let me never be put to confusion : but rid me, and deliver me, in Thy righteousness; incline Thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may always resort : Thou hast promised to help me, for Thou art my house of defence, and my castle.

O let my mouth be filled with Thy praise : that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

Go not far from me, O God : my God, haste Thee to help me.

As for me, I will patiently abide always : and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of Thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

TEXTS TO THINK ABOUT.

1. "Like as a father pitieth his own children, even so is the Lord merciful unto them that fear Him." (Psalm ciii. 13.)

S. MATTHEW VI. 25-34.

THEREFORE I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

2. *In old age*.—"Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison of Thee." (Psalm lxxiii. 24.)

ROMANS V. 1-10.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.

Resignation.

THY way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.
Smooth let it be or rough,
It will be still the best;
Winding or straight, it leads
Right onward to Thy Rest.

I dare not choose my lot ;
I would not if I might ;
Choose Thou for me, my God ;
So shall I walk aright.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem ;
Choose Thou my good and ill.

Not mine, not mine the choice,
In things or great or small ;
Be Thou My Guide, my Strength,
My Wisdom, and my all.

SECTION II. *Faith in Jesus Christ.*

There is one way above all others in which the love of God is shown : and that is, in the redemption of the world through Jesus Christ.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” These are the words of our Lord Jesus Christ, declaring the Father’s share in this work of love.

And the love of Jesus Christ Himself for us is shown in every act of His life on earth.

For Faith tells us that God the Son came down from Heaven in great humility, and was made Man, that He might be “the Lamb of God

which taketh away the sin of the world." And He took away our sin, by offering Himself upon the Cross ; for the Sacrifice of Christ is the only Sacrifice, sufficient of itself to atone for sin, which has ever been offered. He suffered for us on the Cross ; and died and was buried.

Having thus paid the penalty due for our sins, death had no power over Him, for Faith tells us that He rose again, and ascended into Heaven. And He is now there pleading on our behalf the merits of His Sacrifice, in order that when we repent we may be forgiven—our Great High Priest who offers for us—our Advocate with the Father who pleads for us—Our Saviour.

And do you not want to have this truth to cling to, and to be able to cling to it, when the sense of sin is brought home to you ; and you know not how soon you may be called to give account ?

Then grasp this truth firmly, and let faith be exercised upon it. And when your sins rise before you and press like a heavy burden upon your soul, let this assurance bring you the help you want ; that it is a true saying, a saying which cannot be questioned, "that Christ Jesus came into the world to save sinners." That JESUS CHRIST IS OUR SAVIOUR. That "God hath not

appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

Prayer for Faith in Jesus Christ.

O LORD Jesu Christ, our only Saviour, who didst come into the world to make reconciliation for sinful men, and to save them from the punishment which sin deserved; Give me grace to rest in faith on Thy one Sacrifice offered upon the Cross for all; and to believe in Thee, with my whole soul, as the Lamb of God, which taketh away the sins of the world. O Lord, hear me; O Lord, plead for me; and at the last take me to Thyself in peace; who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

Almighty and everlasting God, who, of Thy tender love towards mankind, hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility; Mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same Jesus Christ our Lord. Amen. *(Collect for Palm Sunday.)*

PSALM XXVII. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in Him.

One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple.

For in the time of trouble He shall hide me in His tabernacle : yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

And now shall He lift up mine head : above mine enemies round about me.

Therefore will I offer in His dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry unto Thee : have mercy upon me, and hear me.

My heart hath talked of Thee, Seek ye my face : Thy face, Lord, will I seek.

O hide not thou Thy face from me : nor cast Thy servant away in displeasure.

Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me : the Lord taketh me up.

Teach me Thy way, O Lord : and lead me in the right way, because of mine enemies.

I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

O tarry thou the Lord's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the Lord.

TEXTS TO THINK ABOUT.

1. "We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. iv. 15.)

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." (1 S. John ii. 1, 2.)

HEBREWS IX. 11 28.

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? . . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of

many; and unto them that look for Him shall He appear the second time without sin unto salvation.

See also St. Mark xv. 15-39. (The Crucifixion).

Jesus the Saviour.

LORD Jesu, by Thy Passion
To Thee I make my prayer,
Thou, who in mercy smitest,
Have mercy, Lord, and spare.

O wash me in the fountain
That floweth from Thy side,
O clothe me in the raiment
Thy blood hath purified.

O hold Thou up my goings
And lead from strength to strength,
That unto Thee in Sion
I may appear at length.

O hearken to my knocking
And open wide the door,
That I may enter freely,
And never leave Thee more.

O bring me, loving Jesu,
To that most blessed place
Where angels and archangels
Look ever on Thy face.

Where gladsome Alleluias
Unceasingly resound,
Where martyrs, now triumphant
Walk robed in white and crowned.

O make my spirit worthy
To join that ransomed throng ;
O teach my lips to utter
That everlasting song.

O give that last best blessing
That even Saints can know—
To follow in Thy footsteps
Wherever Thou dost go.

Not wisdom, might or glory,
I ask to win above ;
I ask for Thee—Thee only—
O Thou eternal love.

SECTION III. *Faith in God the Holy Ghost.*

There is yet a third way in which God has revealed His love for us. His loving purpose for man's salvation could only be carried out by the united work of the Three Persons of the Blessed Trinity. The results of the Saviour's death could not be applied to the world without the Holy Ghost. "It is expedient for you that I go away," said our Lord to His Apostles ; "for if I go not away the Comforter will not come unto you ; but if I depart, I will send Him unto you."

As soon as the Holy Ghost was given the work of salvation began to be applied amongst men. At once, on the day of Pentecost, three thousand

were moved to accept the faith in Jesus Christ. And the work begun on that day has continued ever since to extend through the world by the power of the same Holy Ghost.

For Faith tells us that God the Holy Ghost is our Sanctifier. And He begins His work of sanctification by making us, one by one, the children of God. Then, whilst experience tells that very many of the children of God fall away into sin, Faith tells that the next loving work of the Holy Spirit is to convince us sinners of our sins, that He may turn us back to God, and lead us to true repentance; bearing witness with our spirit that we *are* the children of God, and so bringing us home to the Father's welcome, like the Prodigal in the Parable.

But the greatest work of the Holy Ghost yet remains. Faith tells us that all through life the Holy Spirit is striving to sanctify us, that is, to make us holy. It is sad to find out by experience how weak we are; and that when we would do good, temptation comes, and we fall and do evil. But it would be more than we could endure, did we not have the comfort of this truth to cling to.

Lay hold then of this truth, and let faith assure

you of it ; that God the Holy Ghost made your body His temple when He first made you the child of God ; that it is He who is helping you to wish to do right and to do it ; and that He will help you more and more, if you diligently use the means of grace provided for us.

For it comes to pass that by Prayer and the study of God's Word and Holy Communion, God the Holy Ghost works upon us, giving the graces which we need ; and we grow by degrees after the pattern of the perfect Man, the Lord Jesus Christ, more and more "meet for the inheritance of the saints in light." And God's word of encouragement is found by experience to apply to ourselves—"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

Prayer for Faith in the Holy Ghost.

O LORD Jesu Christ, according to Whose most true promise the Holy Ghost came down to form Thy Church, mercifully grant that I may have faith to believe in the greatness of Thy gift which hath made me a child of God ; and that by the guidance of that Holy Spirit, and by faithful use of the means of grace, I may grow more and more

after Thy likeness, and be prepared for Thy home of glory; who with the Father and the Holy Ghost livest and reignest one God, world without end. Amen.

O God the King of glory, who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

(Collect for Sunday after Ascension.)

Almighty and everliving God, who hast vouchsafed to regenerate us Thy servants by water and the Holy Ghost, and hast given unto us forgiveness of all our sins; Strengthen us, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in us Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill us, O Lord, with the spirit of Thy holy fear, now and for ever. Amen.

(Confirmation Prayer.)

PSALM CXLIII. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire: hearken unto me for Thy truth and righteousness' sake.

And enter not into judgement with Thy servant : for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me : and my heart within me is desolate.

Yet do I remember the time past; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust : shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies : for I flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for Thou art my God : let Thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy Name's sake : and for Thy righteousness' sake bring my soul out of trouble.

TEXTS TO THINK ABOUT.

1. "Ye have received the spirit of adoption."
(Rom. viii. 15.)

ROMANS VIII. 13-18.

If ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

2. "What? know ye not that your body is the temple of the Holy Ghost, which is in you?" (1 Cor. vi. 19.)

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

GALATIANS V. 16-24.

THIS I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering,

gentleness, goodness, faith, meekness, temperance : against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gift of the Holy Ghost.

OUR blest Redeemer, ere He breathed
His tender last farewell,
A Guide, a Comforter bequeathed
With us to dwell.

He came, sweet influence to impart,
A gracious, willing Guest,
While He can find one humble heart
Wherein to rest.

And His that gentle voice we hear,
Soft as the breath of even,
That checks each fault, that calms each fear,
And speaks of heav'n.

And every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone.

Spirit of purity and grace,
Our weakness, pitying, see ;
Oh, make our hearts Thy dwelling-place,
And meet for Thee !

Oh ! praise the Father, praise the Son,
Blest Spirit, praise to Thee !
All praise to God, the Three in One,
The One in Three.

CHAPTER VII.

PEACE THE GIFT OF GOD.

"Peace I leave with you; My Peace I give unto you."

S. JOHN xiv. 27.

WE have seen that the way to gain "Peace with God" is by true Repentance and simple Faith.

But some will say that they have been seeking Peace for a long time, and still they cannot find it. And thus the question often arises, How can I be *assured* of the forgiveness of my sins?

The answer at first sight seems clear to most people;—that God gives the assurance of pardon to those who truly seek Him. They feel that their sins are forgiven.

But suppose this happy feeling of forgiveness is not felt; or suppose it gives place to despondency, and fears and doubts come instead of assurance. For the feelings often fail at the

very moment of need. How can Peace be gained then?

Holy Scripture contains the answer.

It is indeed a happy experience to feel that our sins are forgiven for our Saviour's sake. But God teaches us not to be dependent on our feelings only. We are not merely to *feel* and to *think* that God forgives us ; but we are to be able to say, "I *believe in* the Forgiveness of sins." It is part of our Faith as Christians.

And this assurance of faith may be gained by considering, in a spirit of humility and simplicity, how Holy Scripture connects forgiveness of sins with certain religious acts.

When the multitude on the day of Pentecost cried, "What shall we do?", S. Peter answered, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." So when Ananias came in to Saul after his conversion, his invitation to him was, "Arise and be baptised, and wash away thy sins."

They accepted the invitation in simple faith ; and we are quite sure that the promise was fulfilled to those who did so. Therefore we are taught to say in the Nicene Creed, "I believe in one Baptism for the remission of sins." And to

this day we are equally sure that when converts come in Repentance and Faith, all their past sins are done away in Holy Baptism.

But for those who were baptised as infants, it is more important to ask, How is pardon for sin after baptism assured to us?

The account of our Blessed Lord washing His disciples' feet teaches us that He Himself must wash away the sins of His members. "If I wash thee not, thou hast no part with Me," said He to Simon Peter.

But our Lord is in heaven now. And what means does He now use to wash away our sins, and assure us of forgiveness?

When He was about to leave His Apostles, we read, "He breathed on them, and said, Receive ye the Holy Ghost; whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." Now we are quite sure that the Apostles could not themselves forgive sins. "Who can forgive sins but God only?" We conclude therefore that the meaning of this passage is, that our Lord Jesus Christ thus commissioned the Apostles to act in His Name, and to be His agents, after His Ascension, to pronounce forgiveness and to

give men the assurance of pardon in such ways as in the cases just mentioned. And God's ministers have been commissioned in a similar manner, in every succeeding generation, to act as God's ambassadors; to call men to repentance, and to pronounce remission of sins to the truly penitent.

And when it is asked, how are we in these days assured of the forgiveness of our sins? The answer is clear. In an ordinary way, through the Church services, in the words of the Absolution which declare that if we do truly repent and believe, God does pardon us; and especially through Holy Communion, when upon our humble confession of sin, God's minister delivers the comforting message of pardon; and then administers to faithful souls the Body and Blood of Christ to assure us that He died for us and that His merits are applied for our salvation.

Or if in your hour of weakness you feel your conscience burdened with some special sin and cannot otherwise gain peace, God's minister is authorised to bring you a special message of pardon, *if you humbly and heartily desire it*, after full confession.

Our Lord Jesus Christ must Himself forgive

us our sins, washing them away in His own most precious Blood. And in His mercy He has given commission to His ministers to act in His Name. And through their ministrations—either publicly in the Church services, and especially in Holy Communion, or privately in the weakness of the sick room—He still assures us of the forgiveness of our sins, through the merits of His all-sufficient sacrifice.

Prayer for the Assurance of Forgiveness.

O LORD Jesu Christ, Son of the Living God, let the merits of Thy precious death prevail to hide my sins and stand between Thy justice and my deservings, both now and in the hour of death. O God, be merciful to me a sinner. Grant me pardon of all my sins; and the assurance of Thy loving mercy, and life and joy everlasting; Who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

O Most merciful God, who, according to the multitude of Thy mercies, dost so put away the sins of those who truly repent, that Thou rememberest them no more; Open Thine eye of mercy upon me Thy servant, who do most earnestly desire pardon and forgiveness. Renew in me, most loving Father, whatsoever hath been decayed by the fraud and

malice of the devil, or by my own carnal will and frailness; preserve me through this sickness in the unity of the Church; consider my contrition, accept my tears, assuage my pain, as shall seem to Thee most expedient for me. And forasmuch as I do put my full trust only in Thy mercy, impute not unto me my former sins, but strengthen me with Thy blessed Spirit; and, when Thou art pleased to take me hence, take me unto Thy favour, through the merits of Thy most dearly beloved Son Jesus Christ our Lord. Amen.

(From the Visitation of the Sick.)

PSALM CIII. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me
praise His holy Name.

Praise the Lord, O my soul : and forget not all His
benefits;

Who forgiveth all thy sin : and healeth all thine infir-
mities;

Who saveth thy life from destruction : and crowneth
thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things : making
thee young and lusty as an eagle.

The Lord executeth righteousness and judgement : for
all them that are oppressed with wrong.

He shewed His ways unto Moses : His works unto the
children of Israel.

The Lord is full of compassion and mercy : long-
suffering, and of great goodness.

He will not alway be chiding : neither keepeth He His anger for ever.

He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth : so great is His mercy also toward them that fear Him.

Look how wide also the east is from the west : so far hath He set our sins from us.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear Him.

For He knoweth whereof we are made : He remembereth that we are but dust.

The days of man are but as grass : for he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear Him : and His righteousness upon children's children ;

Even upon such as keep His covenant : and think upon His commandments to do them.

The Lord hath prepared His seat in heaven : and His kingdom ruleth over all.

O praise the Lord, ye angels of His, ye that excel in strength : ye that fulfil His commandment, and hearken unto the voice of His words.

O praise the Lord, all ye His hosts : ye servants of His that do His pleasure.

O speak good of the Lord, all ye works of His, in all places of His dominion : praise thou the Lord, O my soul.

TEXTS TO THINK ABOUT.

1. "Through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." (Acts xiii. 38.)

S. JOHN III. 13-21.

No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

2. "If any man sin we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins." (1 S. John ii. 2, 3.)

1 S. JOHN I. 6 to II. 2.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth : but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : and He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.

Assurance of Present Salvation.

'COME unto Me, ye weary,
And I will give you rest.'
Oh, blessed voice of Jesus,
Which comes to hearts oppress !
It tells of benediction,
Of pardon, grace, and peace,
Of joy that hath no ending,
Of love which cannot cease.

'Come unto Me, ye wanderers,
And I will give you light.'
Oh, loving voice of Jesus
Which comes to cheer the night !

Our hearts were filled with sadness,
And we had lost our way,
But morning brings us gladness,
And songs the break of day.

‘Come unto Me, ye fainting,
And I will give you life.’
Oh, cheering voice of Jesus,
Which comes to aid our strife !
The foe is stern and eager,
The fight is fierce and long ;
But Thou hast made us mighty,
And stronger than the strong.

‘And whosoever cometh,
I will not cast him out.’
Oh, welcome voice of Jesus,
Which drives away our doubt !
Which calls us, very sinners,
Unworthy though we be
Of love so free and boundless,
To come, dear Lord, to Thee !

CHAPTER VIII.

RECOVERY.

"It is good for me that I have been in trouble, that I may learn Thy statutes." PSALM cxix. 71

IT is natural to be thankful when recovery has set in. And you will do well to encourage the feeling by remembering that it is due to God's blessing on the means which have been used ; and by repeating such words as those of PSALMS XXXIV and CIII.

The next thought may well be, how to show your thankfulness in something besides words. The most practical proof, and the one which is often pressed upon men in Holy Scripture, is a Thank-offering. Think at once about the object to which you will give it ; and the amount which you will feel a pleasure in giving. And look forward to the opportunity of giving it.

Another proof which should never be omitted, because it is a testimony to others, is that of

going to God's House¹ as soon as possible. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." And if you were a communicant before, or if sickness has taught you to understand the blessing of communion, you will feel that the Holy Communion is the service in which you most want to join, as your service of Thanksgiving.

Having thanked God from your heart, for all that He has done for you in your sickness, the next thought will be about the good resolutions and vows that you have made. Remember the words of Solomon, "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." "Defer not to pay it." Set to work at once to do what you have resolved to do. Pray earnestly and daily for grace to keep up to the standard which you have set yourself. Especially pray about it at Holy Communion. And be watchful.

But perhaps you have not made any particular

¹ If you have been prayed for in church, you will make known to the clergyman your desire to return thanks for recovery, that he may mention your name in the General Thanksgiving.

resolution or vow in your sickness. If so, it is well, before you go back to your usual life in the world, seriously to renew the thought of your state towards God—that God has made you His child, and has prepared the Home for you above; and that you have to fight the good fight of faith against Satan, the world and the flesh, in order to gain the crown of life. Then say with Joshua of old, “As for me and my house we will serve the Lord;” and go forth to your accustomed duties with earnest, and yet humble, determination to show this by your life amongst men.

Thanksgiving for Recovery.

O MOST merciful Father, who sparest when we deserve punishment, and in Thy wrath thinkest upon mercy; I thank Thee for all Thy goodness to me in my sickness; for the help and comfort Thou hast given me in the hours of weakness and pain; and for restoring me again to health and strength. Let my heart be filled with thankfulness, and my mouth with praise. Bless the Lord, O my soul, and all that is within me bless His Holy Name.

And now, O Lord, I pray Thee to add this to all Thy other mercies, that the good effects of this sickness may be manifest in my life; that through Thy continual help I may love and serve Thee

fathfully ; and at the last depart in peace : through the merits of Thy dear Son Jesus Christ our Lord. Amen.

If you have examined your life by the rule of God's Commandments, these prayers by Bishop Ken will seem practically useful.

Prayer for Grace to do our Duty towards God.

O LORD God, we beseech Thee, give us grace to believe in Thee, to fear Thee, and to love Thee with all our heart, with all our mind, with all our soul, and with all our strength ; to worship Thee, to give Thee thanks, to put our whole trust in Thee, to call upon Thee, to honour Thy holy name and Thy word, and to serve Thee truly all the days of our life ; through Jesus Christ our Lord. Amen.

Prayer for Grace to do our Duty towards our Neighbour.

O LORD, we beseech Thee, give us grace to love our neighbour as ourselves, and to do unto all men as we would they should do unto us ; to love, honour, and succour our parents, to honour and obey the Queen and all that are put in authority under her ; to submit ourselves to all our governors, teachers, spiritual pastors, and masters ; to order ourselves lowly and reverently to all our betters ; to hurt nobody by word or deed ; to be true and

just in all our dealings; to bear no malice nor hatred in our hearts; to keep our hands from picking and stealing, and our tongues from evil speaking, lying, and slandering; to keep our bodies in temperance, soberness, and chastity; and not to covet or desire other men's goods, but to learn and labour truly to get our own living, and to do our duty in that state of life unto which it may please Thee to call us; and this we beg for Jesus Christ's sake our Lord. Amen.

PSALM XXXIV. *Benedicam Domino.*

I WILL always give thanks unto the Lord : His praise shall ever be in my mouth.

My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

O praise the Lord with me : and let us magnify His Name together.

I sought the Lord, and He heard me : yea, He delivered me out of all my fear.

They had an eye unto Him, and were lightened : and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles,

The angel of the Lord tarrieth round about them that fear Him : and delivereth them.

O taste, and see, how gracious the Lord is : blessed is the man that trusteth in Him.

O fear the Lord, ye that are His saints : for they that fear Him lack nothing.

The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

What man is he that lusteth to live : and would fain see good days?

Keep thy tongue from evil : and thy lips, that they speak no guile.

Eschew evil, and do good : seek peace, and ensue it.

The eyes of the Lord are over the righteous : and His ears are open unto their prayers.

The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

Great are the troubles of the righteous : but the Lord delivereth him out of all.

He keepeth all his bones : so that not one of them is broken.

But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

The Lord delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

TEXTS TO THINK ABOUT.

1. "The Angel of the Lord tarrieth round about them that fear Him ; and delivereth them." (Psalm xxxiv. 7.)

ISAIAH XXXVIII. 9-20.

THE writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness : I said in the cutting off of my days, I shall go to the gates of the grave : I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living : I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : He will cut me off with pining sickness : from day even to night wilt Thou make an end of me. I reckoned till morning, that, as a lion, so will He break all my bones : from day even to night wilt Thou make an end of me. Like a crane or a swallow, so did I chatter : I did mourn as a dove : mine eyes fail with looking upward : O Lord, I am oppressed ; undertake for me. What shall I say ? He hath both spoken unto me, and Himself hath done it : I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit : so wilt Thou recover me, and make me to live. Behold, for peace I had great bitterness : but Thou hast in love to my soul delivered it from the pit of corruption : for Thou hast cast all my sins behind Thy back. For the grave cannot praise Thee, death can not celebrate Thee : they that go down into the pit cannot

hope for Thy truth. The living, the living, he shall praise Thee, as I do this day: the father to the children shall make known Thy truth. The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.

2. "As for me and my house we will serve the Lord." (Josh. xxiv. 15.)

ROMANS XII. 1-12.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.

Family Rejoicings.

God the Lord has heard our prayer ;
God has lightened all our care ;
To His glorious throne on high
Rose His children's mournful cry.

Alleluia ! praises sing
To our Father and our King !

Now the night of grief is gone,
Now with joy breaks forth the morn ;
Trust in God, if ye would prove
All the riches of His love.

Alleluia ! praise the Lord !
Trust His love and plead His word !

Praise to God, who heard our cry ;
Praise to Christ, who pleads on high ;
Praise the Spirit blest, who gave
Strength our Father's help to crave !

Alleluia, glory be
To the eternal Trinity !

The Work of Life.

THY life was given for me !
Thy Blood, O Lord, was shed
That I might ransomed be,
And quickened from the dead.

Thy life was given for me :—
What have I given for Thee ?

Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know.

Long years were spent for me :—
Have I spent one for Thee ?

Thy Father's Home of light,
Thy rainbow-circled Throne,
Were left for earthly night,
For wanderings sad and lone.

Yea, all was left for me :—
Have I left aught for Thee ?

Thou, Lord, hast borne for me
More than my tongue can tell
Of bitterest agony,
To rescue me from hell.

Thou sufferedst all for me :—
What have I borne for Thee ?

And thou hast brought to me
Down from Thy Home above
Salvation full and free,
Thy pardon and Thy love.

Great gifts Thou broughtest me :—
What have I brought to Thee ?

Oh let my life be given,
My years for Thee be spent ;
World-fetters all be riven,
And joy with suffering blent :

To Thee my all I bring,
My Saviour and my King !

CHAPTER IX.

THOUGHTS ABOUT DEATH.

"Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

PSALM xxiii. 4.

ALL sickness should remind of death. For it is one of God's merciful ways of leading us to prepare to die.

And sickness rightly used helps Christian people to gain that "Peace with God," which enables them calmly to face death when they know it is near at hand.

The previous chapters have set forth the way to gain Peace. We must seek for it from God, who is ever ready to give it; by the use of the means of grace, in penitence and simple faith. If you have not gained Peace, delay not to tell God's minister; speak openly and freely to him; and pray that he may have grace to direct you. To do otherwise is to trifle with your soul.

Probably the most frequent obstacle to Peace

is the difficulty of feeling quite resigned to God's Will. We cling naturally to life, as we say, meaning life in this world. We forget that the life which really deserves the name of life, is not confined to the life here, and is quite independent of it. Our affections and interests bind us so closely to earth that it seems hard to break these ties. And perhaps we are leaving some behind who have been dependent on us, and we fear for them that their future will be sad and hard.

But all these feelings spring from having a weak grasp of the truths, which God has taught successive generations of men through His Church. If we have gained an understanding of these, we know that we are members of Christ and have received a share in the Life which He gives through the Holy Spirit, and of which this present life in the world is only the beginning. And if our hopes have been raised to Heaven and the Life to come, our affections will be there too, and not confined to earth. "For where your treasure is, there will your heart be also." And, with respect to our dear ones left on earth, if we have been accustomed to commend them in simple faith to

the constant care of our Father in Heaven, we shall know that He who has protected them hitherto, through us as His instruments, will not neglect them because we are called away, but will raise up others in our place to administer His bounty.

But some have gained Peace, and yet fear death. If it be so in your case, it will be well to ask yourself, Why? Probably you shrink from all thoughts about death. And if so, the only way to get rid of your fear, is to force yourself calmly to think and reason about it¹.

¹ "If the sick person hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing unto him; for the better discharging of his conscience and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health."—(*Order for Visitation of the Sick.*)

That you may do this justly and rightly, pray to God, before you consult your adviser, in words such as these :—

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Grant unto me a wise and upright spirit; that I may arrange my worldly affairs with justice and piety; so that being freed from all earthly cares and anxieties, I may fix my thoughts without distraction upon the things above; through Jesus Christ our Lord. Amen.

Our Saviour Jesus Christ has conquered death. He took our nature upon Him, "that through death He might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their lifetime subject to bondage."

Death could not hold the Lord Jesus Christ. Neither will death be able to hold you. The resurrection of our Lord is a certain assurance that the Christian will be raised again. "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." I believe in "the Resurrection of the Body." "O death, where is thy sting? O grave, where is thy victory?"

Sin is the foundation of all fears about death. Sin makes death terrible. S. Paul says, "The sting of death is sin." But if we believe that our Lord is "The Lamb of God which taketh away the sin of the world," this terror may be entirely done away in our case. For if we have sought for pardon through the precious Blood of Christ, and trusted ourselves in simple faith to the Redemption which He wrought, we may join in the triumphant thanksgiving of the heirs

of salvation,—“Thanks be to God which giveth us the victory through our Lord Jesus Christ.” And for this cause S. Paul sums up his noble argument respecting death and the Resurrection with these most comforting words, “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

For what is death to the Christian? The act by which he escapes to his rest from toil and sorrow. The moment of departing from this present state into—it is true, an unknown state, yet—one distinctly revealed in the Bible as a better.

Think of the littleness of earthly life. The chief pleasure of almost all things here is in their pursuit. Riches which seem so tempting, as enjoyed by others, are found to bring many cares when they are won. Enjoyments which are pursued with intense eagerness are often disappointing when we have gained them. And we soon grow tired even of things which once gave the greatest pleasure. With earthly things the best comes first; “and afterwards that which is worse.” The things of this world

cannot satisfy us. We find out by experience that we want something higher and better.

But the opposite is true with respect to the world to come, as it is described in the glowing promises of the Word of God. God keeps the best to the last. For "it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And when our Lord would comfort His Apostles respecting His departure from them, He did so in these words: "Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

We want to have such simple faith that we can rest on these words with confidence. We want to be quite sure that they are true, and that they are meant for us, even for us, as being by grace adopted as God's children in Jesus Christ. Think how S. Paul speaks of himself, "having a desire to depart, and to be with Christ, which is far better." For it is the going from the house in which we have been staying—suffering perhaps—whither? Home. Home to

our Father's house. For we are only "strangers and sojourners" here. It is the falling "asleep in Jesus."

Death may be very terrible to the survivors, because of the sorrow and affliction which await them. But we cannot sorrow for the one departed. If one dies without Christ, without repentance, without faith, without hope, there is horror indeed; but there is nothing to cause terror in the thought of the angels carrying the soul away to a better state: to be with Christ; asleep in Jesus.

The passage of the Jordan by the Israelites may teach us how to die (Joshua iii. 9 to iv. 7). They had journeyed through the wilderness to the borders of the Promised Land. But they could not enter their inheritance without crossing the Jordan. And it was to all appearance an impassable torrent. But God led the way, and "the waters of Jordan were cut off before the Ark of the Covenant of the Lord," and the people passed safely.

And how may we "walk through the valley of the shadow of death" in a similar way, safely?

The Ark represented the presence of Almighty

God ; and the Israelites had become accustomed to trust to it, as insuring God's guidance and help.

And what is our Ark? Clearly, the means of grace ; which bring us consciously into the Presence of God, and by which we are accustomed to seek and gain His help and guidance. Prayer, and God's Word, and Holy Communion. By these we have Him with us. We speak to Him in Prayer ; we hear His voice in His Word ; we are made one with Him in Holy Communion.

But these must be used in Faith. Did you ever think how great must have been the faith of the priests who bore the Ark? Their orders were to march into the river. One step more and they would be in the torrent. The step was taken : and the waters sank before them. That faith could only have been gained by long experience of the certainty of God's help and guidance in connection with the Ark.

In the same way, it is only by faith, strengthened by experience, that we can profitably use the means of grace. Then use them in faith, keeping the end in view. (1) Pray about your death ; (2) read what God's Word says about death and accept it as being really and

literally true; (3) seek to be made one with Jesus Christ our Saviour in Holy Communion. And you will have, as it were, the Ark of the Covenant of the Lord with you: and He will bring you safely through the Valley.

Be like the Israelites in the passage of the Jordan. Think, God is showing the way. And trust yourself to Him in this great and unknown journey, as you have trusted yourself to Him every day of your life.

So by Faith you will put away the terrors of death.

Death really has no terrors now for the Christian, because of Him who died and rose again.

Practise then beforehand the use of the means which will insure God's presence with you in that last journey. If David could say, "I will fear no evil; for Thou art with me," much more may the Christian.

Think often of death; and calmly face it in the Name of Almighty God. Remember it is the way Home. It is the falling asleep in Jesus.

"I heard a voice from Heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth." Why fear to gain this blessedness?

Prayer for Peace of Mind.

O God, who didst permit thy Blessed Son in His agony in Gethsemane to be sorrowful and very heavy, and didst send to His relief an Angel from heaven; Mercifully look upon Thy servant; send me comfort from on high that I may cheerfully resign myself unto Thy will, saying, Not my Will but Thine be done; relieve my distress of mind and body; and grant that Thy Peace which passeth all understanding may keep me firmly resting on Thee, now and evermore; through Jesus Christ our Lord. Amen.

For trust in God's care of the Widow and Fatherless.

O Most merciful God, Who art the Father of the fatherless, and defendest the cause of the widow; Look down with mercy upon me in my weakness and lighten mine anxiety; help me to trust undoubtingly in Thy loving mercy, that when Thou shalt see fit to call me hence, I may leave the dear ones, whom Thou hast given me, with the full assurance that they will still be under Thy Almighty protection, and that Thy Fatherly hand will ever be over them to support and bless them; through Jesus Christ our Lord. Amen.

For Help at the last.

O God, who didst give Thy dear Son to die for man, that by death He might destroy him that had the power of death; Look with mercy upon me in my

weakness and strengthen me in my last hours: let not the wicked one fill my soul with any doubts or fears, but let Thine angels have charge concerning me: lighten my pains; comfort me with the assurance of Thy Presence; let Thy rod guide me, and Thy staff support me through the valley of the shadow of death: that falling asleep in Jesus I may awake up after His likeness; who with Thee and the Holy Ghost liveth and reigneth, One God, world without end. Amen.

Grant, O Lord, that as we are baptised into the death of Thy blessed Son our Saviour Jesus Christ, so by continual mortifying all corrupt affections I may be buried with Him: and that through the grave, and gate of death, I may pass to a joyful resurrection; for His merits, who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

(Collect for Easter Eve.)

Almighty God, who through Thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

(Collect for Easter Day.)

PSALM XLIII. *Judica, me Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

For Thou art the God of my strength, why hast Thou put me from Thee : and why go I so heavily, while the enemy oppresseth me ?

O send out Thy light and Thy truth, that they may lead me : and bring me unto Thy holy hill, and to Thy dwelling.

And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto Thee, O God, my God.

Why art thou so heavy, O my soul : and why art thou so disquieted within me ?

O put thy trust in God : for I will yet give Him thanks, which is the help of my countenance, and my God.

TEXTS TO THINK ABOUT.

1. "Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth."
(Ps. xxxi. 6.)

ROMANS VIII. 24-39.

WE are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. . . . And we

know that all things work together for good to them that love God, to them who are the called according to His purpose. . . . What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

2. **"I am the Resurrection and the Life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."** (S. John xi. 25.)

"Write, Blessed are the dead which die in the Lord from henceforth." (Rev. xiv. 13.)

REVELATION VII. 9-17.

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before

the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Fear of Death.

JESUS lives! Thy terrors now
Can no longer, Death, appal us;
Jesus lives! By this we know
Thou, O Grave, canst not enthrall us.
Alleluia!

Jesus lives! Henceforth is death
But the gate of life immortal;

This shall calm our trembling breath,
When we pass its gloomy portal.
Alleluia !

Jesus lives ! For us He died :
Then, alone to Jesus living,
Pure in heart may we abide,
Glory to our Saviour giving.
Alleluia !

Jesus lives ! Our hearts know well
Nought from us His love shall sever ;
Life, nor death, nor powers of hell
Tear us from His keeping ever.
Alleluia !

Jesus lives ! To Him the throne
Over all the world is given ;
May we go where He is gone,
Rest and reign with Him in heaven.
Alleluia !

Near Home.

One sweetly solemn thought
Comes to me o'er and o'er,—
I'm nearer home to-day
Than e'er I've been before ;

Nearer my Father's house
Where many mansions be,
Nearer the great white throne,
Nearer the jasper sea

Nearer the bound of life
Where all lay burdens down ;
Nearer leaving the cross,
Nearer gaining the crown.

But lying darkly between,
Winding down through the night,
Is the dim and unknown stream
That leads at last to light.

Father my hope fulfil ;
Strengthen my feeble faith ;
Let me feel as I would when I stand
Beside the stream of death,—

Feel as I would when my feet
Are sliding o'er the brink ;
For I may be nearer home,
Nearer now than I think !

CHAPTER X.

SHORT DEVOTIONS FOR THE DYING¹.

For Help at the last.

HAVE mercy upon *me*, O Lord; consider the pains which *I* suffer, Thou who only dost deliver from the gates of death.

Shew Thy marvellous lovingkindness, Thou that art the Saviour of them that put their trust in Thee.

O let Thy merciful lovingkindness be *my* comfort; hide *me* under the shadow of Thy wings.

O consider *mine* adversity and deliver *me*; for *I* am brought very low.

O look Thou upon *me*, and be merciful unto *me*; as Thou usest to do to those that love Thy Name.

¹ In time of great weakness, these may be read over slowly, for the sick person to make the words his own. Or, many of them may be used as prayers for one insensible by changing "me" into "him" or "her."

Cast *me* not away in the time of *my* distress; forsake *me* not now, when *my* strength faileth *me*.

O Lord, let Thy strength be made perfect in *my* weakness.

PSALM XXIII. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

He shall convert my soul : and bring me forth in the paths of righteousness, for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff comfort me.

Thou shalt prepare a table before me against them that trouble me : Thou hast anointed my head with oil, and my cup shall be full.

But Thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

For Pardon.

REMEMBER *me*, O Lord, with the favour Thou bearest unto Thy children ; O visit *me* with Thy salvation.

O remember not *my* former sins, but have mercy upon *me*, O Lord, and that soon ; for *I* am come to great extremity.

134 SHORT DEVOTIONS FOR THE DYING.

Help *me*, O Lord God of *my* salvation, for the glory of Thy Name ; O deliver *me* and be merciful to *my* sins, for Thy Name's sake.

O remember not the sins and offences of *my* youth, but according to Thy mercy think Thou upon *me*, O Lord, for Thy goodness.

Cleanse *me*, O Lord, from *my* secret sins ; from whatsoever *I have* offended ;

By thought, word, or deed ;

By ignorance or error, frailty or negligence :

By leaving good undone ; or by doing evil ;

In public or private ; by day or by night ;

Against Thee ;

Against *my* neighbour ;

Against *my* own body ;

By *myself* or with others ;

From them all cleanse *me*, O Lord ; even from them all.

O enter not into judgment with Thy servant ; for in Thy sight shall no man living be justified.

Wherein sin hath abounded, there let grace more abound.

O Lord, hear ; O Lord, forgive.

PSALM CXXX. *De profundis.*

OUT of the deep have I called unto Thee, O Lord : Lord, hear my voice.

O let Thine ears consider well : the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with Thee : therefore shalt Thou be feared.

I look for the Lord ; my soul doth wait for Him : in His word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

And He shall redeem Israel : from all his sins.

In great Pain.

O HIDE not Thou Thy face from me, O Lord ; nor cast Thy servant away in displeasure.

Thou hast been my succour ; leave me not, neither forsake me, O God of my salvation.

Bow down Thine ear, O Lord, and hear me ; for I am poor and in misery.

Comfort the soul of Thy servant ; for unto Thee, O Lord, do I lift up my soul.

O Lord, save Thy servant ; who putteth *his* trust in Thee.

Send me help from Thy holy place ; and evermore mightily defend me.

136 SHORT DEVOTIONS FOR THE DYING.

**O Lord, comfort me when I lie sick upon my bed ;
make Thou all my bed in my sickness.**

PSALM LXXXVI. *Inclina, Domine.*

Bow down Thine ear, O Lord, and hear me : for I am poor, and in misery.

Preserve Thou my soul, for I am holy : my God, save Thy servant that putteth his trust in Thee.

Be merciful unto me, O Lord : for I will call daily upon Thee.

Comfort the soul of Thy servant : for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and gracious : and of great mercy unto all them that call upon Thee.

Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

In the time of my trouble I will call upon Thee : for Thou hearest me.

For Thou art great, and doest wondrous things : Thou art God alone.

Teach me Thy way, O Lord, and I will walk in Thy truth : O knit my heart unto Thee, that I may fear Thy Name.

I will thank Thee, O Lord my God, with all my heart : and will praise Thy Name for evermore.

For great is Thy mercy toward me : and Thou hast delivered my soul from the nethermost hell.

O turn Thee then unto me, and have mercy upon me : give Thy strength unto Thy servant, and help the son of Thine handmaid.

Shew some token upon me for good, that they who hate

SHORT DEVOTIONS FOR THE DYING. 137

me may see it, and be ashamed : because Thou, Lord, hast holpen me, and comforted me.

Comfortable Words.

COME unto Me, saith Jesus, all ye that travail and are heavy laden, and I will refresh you.

So God loved the world, that He gave His only begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.

REVELATION XXI. 1-7.

I SAW a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from

138 SHORT DEVOTIONS FOR THE DYING.

their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

Expressions of Faith.

LORD, now lettest Thou Thy servant depart in peace, according to Thy word.

Into Thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff comfort me.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

S. JOHN XIV. 1-3, 27.

LET not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many

mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. . . . Peace I leave with you, MY PEACE I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Praise.

PRAISE the Lord, O my soul; and all that is within me, praise His Holy Name.

I will alway give thanks unto the Lord; His praise shall ever be in my mouth.

O praise the Lord with me; and let us magnify His Name together.

I sought the Lord, and He heard me; yea He delivered me out of all my fear.

The angel of the Lord tarrieth round about them that fear Him; and delivereth them.

PHILIPPIANS III. 20, 21.

OUR conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

*A Commendatory Prayer*¹.

UNTO Thee, O Lord, we commend the soul of Thy servant, (our dear ——) that dying to the world, *he* may live to Thee; and whatever sins *he* has committed through the frailty of earthly life, do Thou clear away by Thy most loving and merciful forgiveness; through Jesus Christ our Lord. Amen.

Welcome *him*, O Lord, into the arms of Thy mercy; and grant *him* rest and peace and light and joy with all Thy blessed saints, for ever and ever. Amen.

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¹ Specially suitable in case of a sudden stroke; to be used by the head of the family when no clergyman is present.

APPENDIX I.

HELPS TO SELF-EXAMINATION.

First Commandment.

Thou shalt have none
other gods but me.

My duty towards God,
is to believe in Him, to fear
Him, and to love Him with
all my heart, with all my
mind, with all my soul, and
with all my strength.

Second Commandment.

Thou shalt not make to
thyself any graven image,
nor the likeness of any
thing that is in heaven
above, or in the earth be-
neath, or in the water
under the earth. Thou
shalt not bow down to
them, nor worship them :
for I the Lord thy God am
a jealous God, and visit
the sins of the fathers upon
the children, unto the third
and fourth generation of
them that hate me, and
shew mercy unto thousands
in them that love me, and
keep my commandments.

My duty is to worship
God, to give Him thanks,
to put my whole trust in
Him, and to call upon Him.

Third Commandment.

Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His Name in vain.

My duty is to honour God's holy Name and His Word.

Fourth Commandment.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it.

My duty is to serve God truly all the days of my life.

Fifth Commandment.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

My duty towards my neighbour, is to love him as myself, and to do to all men, as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters.

Sixth Commandment.

Thou shalt do no murder.

My duty is to hurt no body by word nor deed; and to bear no malice nor hatred in my heart.

Seventh Commandment.

Thou shalt not commit adultery.

My duty is to keep my body in temperance, soberness, and chastity.

Eighth Commandment.

Thou shalt not steal.

My duty is to be true and just in all my dealing: and to keep my hands from picking and stealing.

Ninth Commandment.

Thou shalt not bear false witness against thy neighbour.	My duty is to keep my tongue from evil-speaking, lying, and slandering.
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Tenth Commandment.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.	My duty is not to covet nor desire other men's goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.
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As a help to any who do not find this method of self-examination sufficient, a short summary of sins is added, and a few questions suggested.

SHORT SUMMARY OF SINS.

Sin is disobedience. 1 S. John iii. 4.

All sins are against God. Ps. li. 4.

But—1. Some sins are more immediately against God.

2. Some sins are also against our neighbour.

3. Some sins are more particularly against ourselves.

1. *Sins against God.*

UNBELIEF.—The not believing in what God has taught man about Himself ; as being (1) our Father in Heaven, who directs everything that happens, and sends us only

good things, loving us more than any one on earth loves us ; (2) our Saviour, the Lord Jesus Christ, who came and was born a man, being at the same time God, that He might suffer and die for us and open the way to Heaven, and is now there pleading as our Advocate ; (3) the Holy Spirit, our Sanctifier, who made our bodies His temples when we were baptized, and has been with us to help us ever since, and make us holy and able to fight against sin. Also the not believing in what God has taught us about ourselves ; that we are sinners ; that this life is not the end of all things ; that we shall rise again after death ; that there will be a judgment according to our lives here ; that heaven or hell awaits us.

Ask yourself ;—Have I sinned wilfully through unbelief?¹

IRREVERENCE.—The speaking or acting without proper reverence, in the way of oaths, bad words, using the Name of God thoughtlessly, speaking against holy things, repeating Scripture in mockery ; or by bad behaviour in Church, by not trying to join in the service, by allowing my thoughts to wander carelessly.

¹ Not all doubts are sinful. There may be honest doubts about real difficulties, through want of knowledge or misunderstanding. Sin lies in encouraging unbelief, by studying attacks upon the faith, and not seeking to have the difficulties removed. If you find difficulties which provoke doubts, consult some one of learning and experience in such matters, who will be able to put the case simply before you. Any clergyman in whom you feel confidence (not necessarily your parish clergyman), will readily help you : and if you cannot consult him personally, write ; and if he is able to help you he will not hesitate to do so by letter.

Ask yourself;—Have I sinned wilfully through irreverence? Where? When?

NEGLIGENCE.—The neglect of prayer, private and public; the neglect of the Holy Sacraments; forgetfulness of God, not seeking His help and blessing on my work, not trusting Him; not confessing sins; being ashamed of God's service; not observing Sundays and holy days as well as I might; not seeking to win Heaven; loving some one or some thing more than God.

Ask yourself;—Have I sinned wilfully through negligence? In what ways? How long?

2. *Sins against my Neighbour.*

UNDUTIFULNESS.—The not treating anyone as I ought; as a *child*—disobedience to parents and those in authority; as a *parent*—not training my children to be obedient and faithful to Christ's Holy Church; as a *husband*—not loving and honouring and supporting my wife; as a *wife*—not loving, obeying and making home happy for my husband; as a *master* or *mistress*—not behaving fairly and considerately towards those in my service, and not taking care of their spiritual well-being; as a *servant*—the being idle and not caring for my master's interests; and *generally*—not doing towards others as I would they should do to me.

Ask yourself;—Have I sinned wilfully through undutifulness? Towards whom?

ANGER.—The being ill-tempered, vexatious, quarrelsome, spiteful; bearing malice; hating any one; not

ready to forgive ; rejoicing at another's loss ; being jealous, envious.

Ask yourself ;—Have I sinned wilfully through anger ? How often ? Towards whom ?

DISHONESTY.—Thieving, pilfering little things ; cheating in buying or selling ; not paying debts ; defrauding ; being hard to the poor ; unjust.

Ask yourself ;—Have I sinned wilfully through dishonesty ? When ? Where ? Towards whom ?

FALSEHOOD.—Lying ; giving false witness ; spreading evil reports ; slandering ; deceiving ; being a hypocrite ; not keeping my word.

Ask yourself ;—Have I sinned wilfully through falsehood ? When ? Towards whom ?

COVETOUSNESS.—The love of money ; the love of getting, hoarding or spending money on myself without thought of others ; the not giving a fair proportion of my income to God ; the desiring anything that belongs to another.

Ask yourself ;—Have I sinned wilfully through covetousness ? In what respects ?

3. *Sins against Myself.*

PRIDE.—The love of self, of showing off, of being praised or flattered ; self-conceit ; vanity ; love of dress ; the pretending to be better than I am.

Ask yourself ;—Have I sinned wilfully through pride ? Where ? When ? In what respects ?

LICENTIOUSNESS.—Impurity of thought, word or deed ; doing anything of which I felt ashamed ; immodest behaviour.

Ask yourself ;—Have I sinned in this way ? Have I led others into sin ?

GLUTTONY.—The love of eating or drinking more than is good for me ; being dainty ; intemperance of any kind.

Ask yourself ;—Have I sinned wilfully through gluttony ? Have I avoided known occasions of temptation ?

SLOTH.—Love of ease, too much sleep ; idleness ; neglect of work ; extravagance.

Ask yourself ;—Have I sinned through sloth ? How long ?

Ask yourself also ;—Have I sinned through gambling or betting ?

Have I knowingly done anything to shorten my life, or encouraged a thought of making away with myself ?

Have I gained my living by sin ?

APPENDIX II.

NOTES FOR MOURNERS.

THE soul which God joined to a body at birth He recalls from that body. What is left is not our dear one, but a body, which is but dust and ashes.

At first one overpowering feeling possesses the survivors. Let natural grief have its way. It would be unnatural if it were absent. "My son, let tears fall down over the dead. Weep bitterly, and make great moan, and use lamentation as he is worthy." (Ecclus. xxxviii. 16, 17.)

But if we are Christians we grieve not for the one departed; but for ourselves. And the wise writer of Ecclesiasticus goes on to remind us that sorrow may be excessive, and will then need to be restrained, because "thou wilt not do him good, but hurt thyself." Our dear one is called to rest to join the blessed dead.

In making funeral arrangements think what you are doing. A body which was once a temple of the Holy Ghost is to be returned to the dust from which it was formed by God. Therefore all possible reverence is due to it; but all vain-glorious display is out of place, especially any signs which would hide your happy hope about your dear one.

Exact directions are generally necessary. Let there be no tawdry ornaments about the coffin, but plain handles, and cross or breastplate of metal according to the circumstances of the departed. If a hearse is necessary, let there be no unnecessary parade of feathers, and no hired mourners. Let everything be real, and with an

appropriate meaning. In some parts of the country, a bier on wheels is provided, which is much to be preferred. Let there be no unmeaning waste of silk, but simple hat bands, or, still better, merely a piece of crape round the coat sleeve. The pall may well be of some less gloomy colour than black. And lastly, let the grave be a simple grave of earth ; that the words "earth to earth" may be literally carried out.

Read the Burial Service at home before the funeral, and learn beforehand that there is not a word in it of mourning for the departed. It is a solemn service of warning for the bystanders ; but it is full of joyful hope, yea, exultation respecting the departed.

"I am the Resurrection and the Life saith the Lord . . . whosoever believeth in Me shall *never* die." The Christian is not said to die ; but to depart, or to fall asleep. The Resurrection lesson over, we go forth to the grave side ; and what to do ? To recall the great mercy of Almighty God in taking to Himself our dear one, whose body we are now committing to its kindred dust. To hear the voice declaring "Blessed are the dead." And to thank God for delivering our dear brother or sister out of this sinful world.

Therefore, the Christian mourner, if he tries to be consistent, seeks to restrain his own personal grief and to join with exultation in the service of joyful hope, thinking of the gain of the departed.

Death was once full of terrors ; but Jesus Christ our Lord has showed the way. He died and rose again. And henceforth, "Blessed are the dead which die in the Lord."

Read 1 Cor. xv. 35-58 (page 38). See also S. Mark v. 35-42, and 1 Thessalonians iv. 13 to v. 11.

Prayers for Mourners.

O God, Who by Thy Son Jesus Christ hast called all who are in distress and trouble to come to Thee that Thou mayest give them rest ; Look with mercy upon us Thy servants and give us comfort under our sore affliction ; refresh our souls with the rest and peace which Thou alone canst give, and help us to raise our thoughts to heaven and trust to Thy love and mercy. And as it was Thou who didst bless us with the gift of the dear one whom now Thou hast taken hence, help us to believe that Thy goodness will still watch over us to support and cheer us ; and at the last grant us to meet again around Thy Throne above ; through Jesus Christ our Lord. *Amen.*

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in Him, shall not die eternally ; who also hath taught us, by His holy Apostle Saint Paul, not to be sorry as men without hope, for them that sleep in Him ; We meekly beseech Thee, O Father, to raise us from the death of sin unto the life of righteousness ; that, when we shall depart this life, we may rest in Him, as our hope is this our *brother* doth : and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight ; and receive that blessing, which Thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world : Grant this, we beseech Thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

The Blessed Dead.

The Saints of God! Their conflict past
And life's long battle won at last,
No more they need the shield or sword,
They cast them down before their Lord :—
O happy Saints! for ever blest,
At Jesus' feet how safe your rest!

The Saints of God! Their wanderings done,
No more their weary course they run,
No more they faint, no more they fall,
No foes oppress, no fears appal : -
O happy Saints! for ever blest,
In that dear home how sweet your rest!

The Saints of God their vigil keep
While yet their mortal bodies sleep,
Till from the dust they too shall rise
And soar triumphant to the skies :—
O happy Saints! rejoice and sing,
He quickly comes, your Lord and King!

O God of Saints! to Thee we cry;
O Saviour! plead for us on high;
O Holy Ghost! our Guide and Friend,
Grant us Thy grace till life shall end;
That with All Saints our rest may be
In that bright Paradise with Thee!

THE END.



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